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CHRONICLE

Haywood Held in Boston.—William D. Haywood of Denver, Col., general organizer for the Industrial Workers of the World, was arrested in Boston on a warrant issued as the result of an indictment by the Essex county grand jury charging him with conspiracy in connection with the great strike of textile workers in Lawrence last winter. He was released on a \$1,000 bond. Just before his arrest Haywood, in addressing a mass meeting of 15,000 persons on Boston Common, had sounded a call for a general strike of New England workers, which he said would soon be a nation-wide movement, as a protest against the "arrest, imprisonment and trial of Ettor, Giovannitti and Caruso." These three leaders of the Industrial Workers of the World, who were active during the Lawrence strike, are charged with complicity in murder in connection with the shooting of Anna La Pizza during a riot in Lawrence last January. At the Boston meeting banners were displayed calling for the release of the three leaders, and Haywood was cheered when he cried: "We will open the jail doors or close the mill gates."

Postal Clerk Promotions.—Promotion and increased pay for 13,000 railway postal clerks are provided in orders issued by Postmaster-General Hitchcock, as authorized by the recently enacted postoffice appropriation bill. The new law establishes three classes of railway postal lines, with their transfer and terminal offices. The compensation will be highest for lines on which work is heaviest. Beginning with \$900 a year, all clerks who render faithful and efficient service will receive an annual increase of \$100 until they reach the maximum of the

successive annual grades, after which they may be promoted for special meritorious service until their pay reaches \$1,800. Chief clerks in the railway mail service will receive salaries of \$2,000. The range of salaries for railway clerks is higher than for postoffice clerks and city letter carriers because of the hazardous nature of their employment.

Three-Mile East River Bridge.—The \$2,000,000 contract for building the foundations and masonry of the Hell Gate viaduct of the New York Connecting Railroad, which is to unite by rail the New Haven and the Pennsylvania Railroads, has been let to Patrick Ryan, formerly of Youngstown, Ohio, the builder of the Manhattan Bridge. The new bridge will be three miles long. It is expected that the road will be completed in two years, at a cost estimated at \$25,000,000. The connecting road was organized at the time the Pennsylvania tunnel project was put through and is jointly owned by the Pennsylvania and the New Haven roads. The road will be about nine miles long and is built to facilitate the handling of traffic between New England and the West and South. One branch, for passenger service, will run from Astoria to the Pennsylvania tunnels, and the other, for freight, will run to Bay Ridge, where the traffic will be ferried across the lower bay to the Pennsylvania yards in Jersey City. Ultimately it is planned to connect Bay Ridge and Jersey City by a tunnel for freight. By the new road it will not be necessary, as now, to send Southern passenger traffic around the city on express ferries.

Diplomatic Changes.—Fred W. Carpenter, of California, secretary to President Taft from 1909 to 1910,

is named as Minister to Siam. He was appointed Minister to Morocco on June 2, 1910, when he retired as Mr. Taft's secretary. He is a graduate of the University of Minnesota and a member of the bar in Minnesota and California. From 1900 to 1903 he was secretary to Governor Taft in the Philippines.—Hugh S. Gibson, secretary of the legation at Havana, who was recently brutally assaulted by Enrique Maza, a Cuban newspaper reporter, has been transferred to the secretaryship of the legation at Brussels, which is regarded as a distinct promotion. His transfer, however, does not affect this Government's demand upon Cuba that his assailant be punished according to the Cuban law.

Nicaragua.—Rear Admiral William H. H. Southerland, who is in command of the naval forces in Nicaragua, is aiding an expedition to open the railroad between Managua, the capital, and Granada, the chief rebel stronghold. The Navy Department is in receipt of a message saying that the American marines under Major Butler have proceeded about fourteen miles from Managua, not quite half the distance to Granada. The train bearing the American marines is also carrying a quantity of Red Cross supplies for the relief of the people of Granada, where famine has been threatened, if not existing, through the confiscation of the food supplies of the city by General Mena.

Canada.—The Duke and Duchess of Connaught have been received enthusiastically in the West, of which they have been making an official tour.—The *Toronto Globe* published an interview with Sir Richard McBride, which represented him as favoring an extension of Sir Wilfrid Laurier's naval policy rather than the contribution policy which Mr. Borden is said to be about to propose to the country. He was reported to have said that the Asian danger in the Pacific is much more real than the German in the North Sea, and that British Columbia wants a strong fleet for its protection. Sir Richard repudiated the interview; but there can be little doubt that if it did not express his own views, it did express views sufficiently common in his province. As yet the Government has not published its policy in the matter.—A commission is to look into the grievances of the cattle men of the West. The chief one is the short terms of the leases of the ranges. As soon as a lease expires the rancher finds himself pushed off the range by the wheat growers. The consequence is that the Canadian cattle trade is declining almost to extinction.—The Ottawa Separate School Board has taken the lead in opposing the appointment of Protestant inspectors of Catholic bilingual schools which, it claims, has been brought about by Orange influence to frustrate the object of the bilingual schools. It calls on the Separate School Boards throughout the Province to follow its example. An attempt, that will probably succeed, is being made to have the Winnipeg School Board lease the Catholic school buildings and take over

the administration of the schools. The amendment of the Public School Act in the last session of the legislature makes this possible. The Protestants may raise the absurd objection to the dress of the teachers belonging to religious congregations, but this will, it is most likely, be overcome.—The weather has improved and the harvest is going on fairly well. The new crop is coming into Winnipeg slowly, but the proportion of higher grade wheat is good.

Great Britain.—Mr. Winston Churchill has taken up and extended the general home rule scheme that had been forgotten for some time. He would give a parliament and parliamentary government not only to Scotland and Wales, but also to Yorkshire, Lancashire, the Midlands, Greater London and other provinces into which he would divide England. Shrewd people say that while he uttered "Yorkshire," he had in his mind "Ulster." He spoke, however, as a private individual, and the general persuasion is that his proposals are not only impracticable, but also absurd.—The maneuvers, which were being conducted on a large scale, were brought to a close very suddenly, and various reasons were assigned. The authorities profess themselves quite satisfied with the results, but the feeling is that there was a breakdown somewhere.—The *Manchester Guardian*, one of the chief Government newspapers, expresses alarm over a report from India that the Commission enquiring into the state of the army will recommend the disbanding of twenty-seven native regiments as inefficient. The measure will affect the Bengal regiments and particularly the Sikhs, long the pride of the Indian army. The journal hints that inefficiency is a euphemism for disaffection. This is no doubt the case. The Sikhs are as good soldiers as ever, but they lost their reverence for Emperor-King when they found that those who had fought his battles could not rely on his protection in other parts of the empire. The loss of the Sikhs is to be made up by an increased enrolling of Gurkhas, Pathans, Afridis, all hill-men, who as yet have never emigrated.—The fact that the American manufacturers are selling a large number of automobiles in England at prices the English factories cannot meet is causing much annoyance. The English manufacturers are calling for tariff protection, and tariff reformers are taking advantage of the agitation.

Ireland.—The much advertised "Solemn Covenant" to be sworn by Ulster Unionists September 28 has been published. Premising that Home Rule would be destructive of their civil and religious liberty and material well-being, and also of imperial unity, they, "men of Ulster, loyal subjects of his gracious Majesty King George," pledge themselves to use "all means which may be found necessary to defeat the present conspiracy to set up Home Rule in Ireland, and in the event of such Parliament being forced upon us we solemnly and mutually pledge ourselves to refuse to recognize its authority." What prac-

tical shape, if any, their refusal to recognize the authority of Parliament will assume the "loyal subjects of his gracious Majesty" fail to specify. Orange meetings which were held during the week were followed by rioting and the looting of Catholic houses and stores. According to cable reports, "the fiercest rioting raged throughout Belfast" September 19 from early evening till after midnight. It commenced with an Orange procession, which broke into saloons, and thereafter "members of various Unionist clubs, supported by a mob of hoodlums, raged through the streets, smashing the windows in the homes of Catholics in the residence quarter and looting their shops in the business district. The police were stoned in the most brutal manner," but finally with drawn clubs put the rioters to flight.—Representative deputations from all parts and parties and unanimous protests from the public boards have failed so far to secure any relief against the British embargo on Irish cattle. Mr. T. W. Russell, president of the Irish Department of Agriculture, could only say that he had done his best to secure equality of treatment with England in the matter of diseased cattle and failed to get it. Finally Mr. Runciman, M.P., promised to consider the question of allowing the exportation of limited classes of cattle, and up to present advices he is still considering it. Mr. Russell's promise to open abattoirs in Irish cattle centres is also unfulfilled.

Rome.—Father Lagrange has resigned from the directorship of the Biblical School in Jerusalem, and the *Revue Biblique*, which he edited, will be reorganized. An anti-clerical sheet called *Italie*, published in Rome, finds the condemnation of Lagrange to be the work of the German Jesuits who are working against French influences in the Levant in favor of Germany, so as to obtain an amelioration of the anti-Jesuit laws in the fatherland.—The death of Cardinal Fischer has furnished an occasion to reiterate the story about the immense wealth of the Pope. But the Cardinal did not have millions to give. He thanked God he died poor. The little he had he willed to his old sister. Nor did Leo XIII have nine tons of gold in his bed-room; nor did Pius X receive millions from the Emperor of Austria, the King of Spain, King Leopold of Belgium and the Empress Eugénie; nor did Pierpont Morgan, on his last visit to Rome, send a check of \$1,000,000 to the Holy Father. What does come to Rome is the Peter's Pence, and its aggregate is far from sufficient to meet all the needs of the Church in all parts of the world.—The historian Pastor is said to have found in a private library 2,000 manuscript decrees of the Roman Inquisition dating from 1555 to 1597.—On August 29 the fiftieth anniversary of the battle of Aspromonte was celebrated, and the Society of Giordano Bruno affixed an insulting placard in sight of the Vatican denouncing the Pontiff for opposing divorce, advocating Christian schools, and influencing the Government to extend hospitality to ex-

iled religious.—A split in the anti-clerical Bloc is announced as a fact.

Spain.—Whether Canalejas and the Liberals shall be permitted to remain in control of the government or be forced to give way to other leaders is a question much to the fore just now. The Spanish press devotes much of the space given to home politics to its discussion. *El Imparcial* is strong in its advocacy of the necessity existing to close up the Liberal ranks and to make an end of factional strife in the party. "We are not pleading for Canalejas," it says, "or for any other individual. Let our present chief remain in control if he be able to hold his forces, if not, let some one else of the party take his place; but let the substitution be effected in some other manner than through factional conspiracy within the fold. This can but result in the ruin of us all. Why may we not work together to carry out the normal provisions of the Constitution, which demand that the country be ruled by the party actually in the ascendancy, until that party's opponents succeed in wresting from them the approval of the country?" The Conservative press replies that this latter condition is practically achieved, since it is only through selfish compromise that Canalejas and his Liberal following, yielding to all sorts of petty concessions, are enabled to preserve a semblance of a majority in the Chamber of the Cortes.—Meantime Señor Lerroux of the Radicals is leading a strong attack upon the Cabinet. At a recent meeting of Republicans and Socialists in San Sebastian his charges against Canalejas were so violent that a riot resulted. The police were obliged to invade the theatre in which the meeting was held and to arrest the ringleaders of the disturbance. A quantity of arms and ammunition was seized.—The bishops and church leaders, Catholic organizations throughout the country, and prominent laymen are forwarding to Canalejas strongly worded protests against the consideration in the Cortes of the iniquitous report on the Associations handed in by the Parliamentary Commission. The Bishop of Solsona writes: "Does it not appear to your excellency to be a grievous injustice to compare in any way the Religious Orders of Spain, known even to their enemies for their splendid labors for the good of the people, with organizations whose one avowed purpose is to destroy order, justice and morality in the land?"

Portugal.—*La Tribuna* of Rome early this month published a communication, evidently inspired by the Portuguese Legation in that city, in which it is affirmed that the Holy See will act with inhumanity if it imposes severe penalties upon those Portuguese priests who have accepted pensions from the Government of the peninsular Republic. Comment on the communication in the press of the country calls attention to the fact of the implied confession contained in it. The priests accepting the Government's pensions, says the inspired note, do so only

because they would otherwise perish of hunger. "An open admission," say Portuguese Catholics, "of the despicable character of the new Government's dealings with these priests, forcing them to feel the gnawing pangs of hunger in order to bring them to a surrender of principle." The Catholic press of the country expresses the hope that the Vatican will shortly publish a note explanatory of the situation to make clear to the world the miserable policy actuating the Portuguese Republicans in dealing with the Church.—The Government continues its persecution of the unfortunate Monarchists. The Military Tribunal, sitting in Braga, recently passed judgment on 18 unfortunates taken prisoners because of the late uprising. Practically all of them were condemned to long terms in prison, to be followed by expulsion from the country. The infamous cruelty shown in these persecutions shocks even good Republicans. An article in *A Republica*, of Lisbon, denounces in most energetic phrase the abominable policy adopted in dealing with men whose only fault is one of "mistaken patriotism."—The Portuguese Consul General at New York has been informed that a diplomatic agreement between Portugal and Spain has come into operation stipulating, the banishment from the Spanish territory of all chiefs and promoters of the last Portuguese royalist conspiracy; the trial by the Spanish courts of those conspirators who have been liable under the Spanish criminal law; that those who have accepted the offer of the Brazilian government to reside there shall not be allowed to return to the Spanish territory for three years; the same will be the course with those conspirators who have already left Spain for any other country. A definite convention will be signed to prevent any conspiracy in both territories against the régime of each other. This agreement has been concluded on the most friendly terms.

Belgium.—A general strike is being prepared to force the Government to revise the electoral system, but evidently the Government, which received such a hearty endorsement at the polls in June will not permit itself to be coerced. It may consider the proposed reform later.

Germany.—The agitation to reduce the price of meat has grown in intensity, and countless mass meetings have again been held to induce the Government to set aside its restrictions upon the free importation of meat. Strong pressure in the opposite direction has, however, been made to bear upon it by those interested in cattle raising, who claim that such measures would completely destroy all the prospects of stock farming in Germany.—Fittingly to celebrate the seventy-fifth jubilee of its establishment the firm of Borsig, at Tegel, has made large foundations for charitable purposes, amounting to several million marks, and has extended special generosity towards its own employees.—After expressing his supreme satisfaction at the army maneuvers held in Saxony, the Emperor, September 16, reviewed the naval

maneuvers at Heligoland, which are in progress since August 14 and are to continue until September 28. The service of the airships or aeroplanes is particularly noteworthy in all these operations.

Hungary.—Indescribable confusion reigned in the Budapest Parliament during its opening session, September 17. No sooner had Count Tisza and Dr. v. Lukacs entered the hall than they were greeted by a banging of desks, a blowing of horns and the fierce shouts of the opposition. This continued during the session, so that not one word of the imperial message could be heard, and a violent struggle was only with difficulty prevented by the leaders. In the afternoon, however, a pitched battle took place between the representatives of the opposition and the police, who had been summoned to order them out of the hall. Desks were piled up into barricades by the representatives and then stormed by a force of four hundred police. After a most violent struggle, in which fortunately no weapons were drawn, all the members of the opposition, with the exception of fourteen, were dragged from the room. The remnant agreed to leave of their own accord. On the following day a new struggle took place between the representatives themselves, but at the appearance of the police the opposition left the hall. As a sequel several private duels have been fought between members of the chamber, although without any loss of life. In the meanwhile the Socialists had scattered leaflets among the excited populace, with an appeal to disobey the authorities and to disregard all right and law, since these no longer exist. "Long live the revolution!" were the opening words of the circular. The Socialist organ responsible for this distribution was confiscated, and a demonstration called by the Socialists was strictly forbidden. Crowds nevertheless gathered, destroying property and shooting at the police. The latter charged upon the mobs, of whom twenty-eight, mostly students, were seriously injured. The main question which has led to these unreasonable riots is the demand for equal suffrage, which is opposed by the Government majority.

Austria.—The number of foreign cardinals, archbishops, bishops and priests who attended the Eucharistic Congress is estimated at from four to five thousand. In spite of the pouring rain the great procession for which preparation had been made during entire months was carried out in almost every detail. The venerable Emperor took his place in the parade regardless of the inclement weather and was greeted with thunderous applause along the entire line of march. The monstrosity containing the Blessed Sacrament was a masterpiece of ancient goldsmith work, and was escorted by its guard of honor, the city and state officials, the members of the Reichstag and of the various Diets, and the priests, abbots, prelates, bishops and cardinals who had gathered there from all parts of the world.

QUESTIONS OF THE DAY

"Mr. Birrell's Kulturkampf"

The Catholic Emancipation Act of 1829, restoring civil rights to the Catholic subjects of the British Crown, could have been obtained at least twenty years earlier had not the Catholics of Ireland sternly refused any measure that gave the Government control over their priesthood. Failing to secure any foothold in the direct management of ecclesiastical affairs, the British authorities persisted in seeking to acquire it indirectly, especially in the domain of education. The National schools were part of a scheme of religious, as well as political proselytism, but failed of this effect through the vigilance of bishops and clergy, and the loyal cooperation of the people. The Queen's Colleges were conceived in the same spirit and though heavily endowed failed also, because being godless, the people, guided by their bishops, refused to patronize them. Even the National University, which was ostensibly framed to meet Catholic needs, is distinctly secular in constitution and scope, and only acceptable to Catholics because its management, which is elective, is bound by force of numbers to become predominantly Catholic. For this Mr. Birrell deserves the credit of having, under persistent pressure, done considerably better than his predecessors. But as Minister of Education he was the champion of secularism in England, and as Irish Chief Secretary his old spots have begun to reappear. Irish education would be under the control of an Irish Parliament, but before that event he or his advisers would give it apparently a decisively secular direction. The reception that has been given to this attempt dooms it to immediate failure.

The attempt was made in connection with an educational grant to intermediate or secondary schools of \$200,000, which shrinks on analysis into the paltry gift—from the people's taxes—of \$75,000. It is to be divided among intermediate schools in proportion to the number of passes they secure, but must be given by them only to lay teachers, and they will get none of it unless they have "not less than one lay teacher for each forty pupils." One might suspect a bull in this implied subdivision of a teacher, were not an English statesman immune from such blunders, but it is quite clear, nevertheless, that he intends to bar teachers and schools from the benefit of the grant on the sole ground that they are priests or nuns, or belong to religious Orders, brotherhoods or congregations, with which he has nothing whatsoever to do. Indeed, he said so frankly, explaining that as by their vows they had no families to support, they could get along better than the lay teachers, who presumably, must have a family, actual or prospective, to be eligible. As the vast majority of Catholic secondary schools are in the hands of priests and Religious, who built them without any aid from the State, the new grant, as well as any

future enlargement of it, would become practically a Protestant endowment.

Under the heading, "Mr. Birrell's Kulturkampf," the *Irish Catholic* exposed the dangers that lurked in the conditions, and the Catholic Headmasters' Association issued a statement, September 5, which we think will relegate Mr. Birrell's code to the shelves of his "Obiter Dicta." A satisfactory arrangement which they had come to with the lay teachers in January had been submitted to Mr. Birrell, but this he disregarded, though it was signed by all the teachers concerned, lay and clerical, Catholic and Protestant. The religious schools have actually now more lay teachers than the provision requires, but they object on principle to "a regulation which would compel schools to dismiss religious teachers merely to provide employment for lay teachers, and to employ a prescribed proportion of them without regard to the school's nature or circumstances." If the State has a right to demand one lay teacher for each forty pupils on the roll it can later make a like demand for twenty or fifteen, which "logically involves the claim to seize the schools built and maintained by the Bishops and Religious Orders for the Catholic people of Ireland, and turn them into Government schools." They continue: "We are unable to see that such a claim differs from the claim of the Governments of France and Portugal to the right of forcible confiscation."

They offer as evidence of their desire to improve the condition of the assistant teachers their previous proposals, which the latter accepted and signed, and which Mr. Birrell, for no reason assigned, had rejected; but to this proposal they offer, among many other serious objections, the following: "Every disability created by it, every hardship it would inflict, would hit Catholic schools only, while Protestant schools would be in no way injuriously affected by it, or by any extension it might receive. We cannot believe," they add, "that the Chief Secretary deliberately intends penal discrimination against Catholic schools on such religious grounds as the existence among us of religious teaching bodies."

The statement is signed by Very Rev. William Delany, S.J., the Chairman, and over eighty principals, representing 340 colleges, convents and other Intermediate Catholic schools. The Bishops will meet in October, and no doubt make a similar pronouncement, unless in the meantime, Mr. Birrell shall have withdrawn his proposals or permitted his little Kulturkampf to die unborn. This is not unlikely, for he has further antagonized Catholic educationalists by so conditioning a small scholarship grant as to debar the County Councils from confining their scholarships to the National University. The Irish Church and people have always kept in mind, and are now better qualified than ever to realize, the principle enunciated by Edmund Burke: "I would much rather trust to God's good providence and the contributions of your own people than to put into the hands of your implacable enemies the fountains of your morals and re-

ligion. If you consent to put your clerical education, or any other part of your education under their direction or control, then you will have sold your religion for their money."

Mr. Birrell is probably an unconscious instrument in the hands of insidious advisers, but the design is evidently identical with that discerned by Burke in the Irish educational measures of the British ministers of his day: "There has been for certain a scheme for *dividing the clergy from the laity*. . . . Be assured they never did and never will give one shilling for any other purpose than to do you mischief." Of course, all these treasury grants come from the people's pockets, and they get back much less than their pockets have yielded. They were used at first to separate the clergy from the laity, and later, when this object was frustrated, to separate the laity from the clergy. Within the last few years a variety of concerted attempts have been made in magazine, journal and drama to open a chasm between pastor and flock. The layman is becoming a landholder, he rules the County Councils, and under Home Rule he will control education. Hence now, if ever, is the time to drive the wedge of prejudice and ill-will between him and his religious guides, and as the lay teacher is naturally the most influential among the laity, the promoters of the scheme, no doubt, deemed themselves shrewdly advised in commencing with him. But there is no more sterling Catholic, as there is no more intelligent Irishman, than the Irish lay teacher. It was his voluntary sacrifices of time and labor that largely prevented the National school system from becoming a proselyting and denationalizing medium, and a long and bitter experience has developed his natural faculty for discerning "Greeks bearing gifts." There will be no Irish Kulturkampf.

M. KENNY, S.J.

Professor Schäfer on Life

The yearly meeting of the British Association for the Advancement of Science was once a very pleasant affair. The members were simple and eager for information. During the day they visited cathedrals, castles, ruins, quarries where fossils might be found, and listened to the discourses of men learned in such matters, and in the evening they peeped through microscopes or telescopes and heard more learned discourse. On the Sunday of the meeting week they went to church devoutly, and there is no reason to suppose that they did not say their morning and evening prayers. Such was the Association in its beginnings under Sir David Brewster, a great man of science.

The domination of the Huxleys, the Tyndalls, the Spencers brought a change. To say the least, they were not Brewster's superiors in science, neither were those attending the meetings of the Association more intelligent than their predecessors. Nevertheless the wholesome humility of the old quarry and microscope method

was displaced by pretentious sciolism and the attack on God succeeded to the pursuit of knowledge. Instead of the pleasant instruction of the old teachers were heard addresses full of wind and empty of wisdom; and the pert listeners, head on one side, fancied that the God of heaven was receiving knock-down blows from the creatures of earth. The meeting held this year was of such a type, and such the presidential address of Professor Schäfer of Edinburgh University.

As this address was cast in the well-known mould its style was necessarily base. Too vulgar to know such words as "change", "use", "harmful", "truth", it would have only such mouth-filling terms as "convert", "employ", "utilize", "deleterious", "veracity". The newspapers would have it to be what they love to call "epoch-making": the fact is that it said nothing new, not a little that is false, and very much that is foolish. Its object was to persuade us that life is a mere matter of physics and chemistry, something attempted often but never accomplished.

"The chemistry and physics of living organisms is the chemistry and physics of nitrogenous colloids." No one is going to contradict him; but between this and the thesis that life is a mere matter of physics and chemistry is a chasm which Professor Schäfer gives us no means of crossing. He tried to fill it up with the assertion that "problems of life are for science essentially problems of matter." Even were this true, it does not follow that they are problems of physics and chemistry. Because with scales and measures and test tubes and retorts, one finds only physics and chemistry in matter, can one conclude that nothing else is there? With telescope and spectroscope the astronomer finds in a star only motion and chemical composition with some notions of temperature, mass and relative place and movement with regard to the rest of the heavenly bodies. But he does not pretend that this is all the star. "It is all my instruments can reveal," he says; and is the biologist to be less modest? Is he to ignore the limitations of his instruments? Professor Schäfer knows perfectly well that there is much more in even vegetable life than chemistry and physics can reveal. When the biologist is pressed with questions concerning the variety of species, the different grades of life, etc., he runs away from physics and chemistry to elaborate theories of evolution. But problems of life are not essentially problems of matter, and as for the limiting words "for science", so much the worse for that science which put them in. The consciousness by which Professor Schäfer, in the very act of uttering that falsehood, knew himself as the theorizer and utterer, was a vital act of the highest order including a perfect intellectual reflection impossible in matter.

Professor Schäfer pretends to meet the proof of the essential difference between vital force and force merely chemical and physical, drawn from growth and reproduction, by appealing to the growth of crystals. If he does not know the immense difference between the ex-

ternal aggregation of crystals, unchanged substantially in the process, and the internal assimilation and substantial change, in which nutrition and growth consist, he can find it explained in any of our text-books of cosmology. The Professor goes on to say that the division of a cell nucleus can be imitated with a solution of salt in which particles of carbon are suspended. One can imitate in a doll the walk and the lisps of a baby. But who will say that the toymaker is on the way to the formation of a President of the British Association? No one denies that chemistry and physics have much to do in the vital acts of material life; and it is natural that the lowest vital acts should find a likeness in mere physical phenomena. But these are a long way from the reproduction of life. Professor Schäfer asserts that Professor Loeb has fertilized the eggs of the sea urchin with a chemical reagent. We are surprised that he should give as a certainty what is more than doubtful.

"We are not familiar with all the intermediate stages of transformation of the materials which are taken in by a living body into the materials which are given out from it, but since the initial processes and the final results are the same as they would be on the assumption that the changes are brought about in conformity with the known laws of chemistry and physics, we may fairly conclude that all changes in living substance are brought about by ordinary chemical and physical forces." This is a fair example of the degrading jargon that takes the place of English with men of science, though we quoted it for another purpose. The Professor's disclaimer of "familiarity" with all the changes undergone in a living body by its food reminds one of Silas Wegg and Mr. Boffin's corrupt title of Gibbon's work. "We know very little indeed" would have been nearer the truth. But now for his argument. We know the food on our plate and we know the matter the body rejects. The latter could be produced from the former by chemical and physical forces, therefore we may conclude fairly that the matter taken up by the body by way of nutrition has been subjected to only these forces. If professors would only speak English how easy would it be to refute them!

Here we may remark that, at least, the unthinking public, perhaps even the profound thinkers of modern science, seem to hold that if an argument leads up to an evident fact, all that goes before must be true, whereas the laws of reasoning require just the contrary. What would one say to this: Supposing a pound of lead to be heavier than a pound of feathers, and assuming that two and two make five, we may conclude fairly that under certain conditions the weight of two pounds plus two pounds of feathers will be equal to the weight of four pounds of lead. Certainly two plus two pounds of feathers equal in weight four pounds of lead; the reasoning is clear enough, but these can not give any certainty to the absurd suppositions of the premises.

One last remark, for we cannot go over all Professor Schäfer's address: he excludes as unscientific the notion

of creation as the first origin of life. Why is it unscientific? Science is the knowledge of the causes of things, of the *why* things are. If after pondering all the reasons of things assigned by men of science, I find them insufficient; if after considering the nature of matter and material things I find them incapable of originating or sustaining themselves, of giving a full adequate reason for their own existence, I surely am not transgressing the boundaries of science in concluding that there must be a cause of nature outside nature, the absolute being on whom all contingent being depends. Not all science can be corked up in the chemist's phial, or measured by the physicist's micrometer. If the modern scientist may reason to all sorts of causes in nature unobserved, unexperimented upon, why may not the saner philosopher reason to the universal cause of all nature? The exclusion of the idea of God is necessary for atheistic science, but it is not only unscientific, it is the utter degradation of science.

HENRY WOODS, S.J.

Conditions in Japan

No people of modern times has attracted so much attention as the Japanese. Practically unknown fifty years ago, to-day they stand in the very forefront of the nations of the world. Respected, admired, but feared and carefully watched lest any untoward act of theirs might precipitate trouble, the little island kingdom has become a factor in the making of future history in the Orient. Its progress, especially during the reign of the late Mikado, has been little short of the marvelous, and its quick and thorough adoption of western ideals and customs has placed it in the rank of the civilized nations. Japan to-day, however, is paying the penalty of its newfound greatness and is facing problems that are vexing highly civilized countries. For a time its rulers with overweening confidence thought that these problems could be solved according to the high moral code that influenced their people for centuries, but they are quickly realizing that new conditions bring new responsibilities.

With contagious enthusiasm, some of our Catholic journals have been pointing out the fact that Japan will soon be the centre of a great movement towards the Church. A revival of the days of St. Francis Xavier is to take place and Catholicity will be the ruling religious principle there. It is indeed a fair dream but rather unlikely to come true. Japan is at the critical period in her national history, but it is premature to assert that she is wavering between Catholicity and Protestantism as forms of Christianity. According to figures that are approximately correct there are 70,000 Catholics against 40,000 Protestants, but what are these among a pagan population of forty million. The aristocracy seems to take to Protestantism, while the common people make up the adherents of the Catholic Church. It is the old question of the poor being with us always.

Beyond these very slight indications of the religious

feelings of the people towards Christianity, there is nothing definite. In fact it is said that it will take Christianity many a long day before it makes any great appreciable impression. The Japanese by nature seems to be an unbeliever, with few religious ideals or aspirations, and with a decided bend toward materialism, making him a difficult person to deal with from the missionary's viewpoint. At any rate conditions are not promising to-day for the conversion of the people to Christianity. The Empire is in a disturbed and unsettled state concerning religion, and something new and attractive is needed that will appeal to the majority.

The State religion seems to be Shintoism. Though it has been officially proclaimed "no religion," it has an influence with the masses. Its shrines are registered and guarded by the Government, and their upkeep and the salaries of the priests are guaranteed. In each school there is a shrine for the picture of the Mikado, and the reverence and deep awe manifested during the reading of the Imperial Rescript or at any of the other State functions makes it hard to understand why Shintoism is declared to be no religion. Buddhism with its various forms still overshadows all other religions, though it is hard to understand why this should be because of the ignorance of its followers as to its tenets. A Dr. Tetenjiro, a native free thinker, has written about Buddhism: "It is a vast assemblage of inconsistencies and contradictions gathered in one big cloth wrapper, and out of the bundle any one of them may be drawn to meet the particular need of the special occasion, but the attempt to logically classify and understand them all is simply hopeless."

Neither Shintoism nor Buddhism, however, is the strongest force against Christianity. The general indifference and contempt towards all deeply religious thought, gross superstition, business competition, hatred of foreigners, love of pleasure and an indescribable self-confidence form a barrier to any popular movement towards the teachings of the Christian Church. A Japanese educated here in one of our universities declared in a public speech: "The West has nothing to teach us in the way of religion. Anything else that is worth having, and we have not, we will get in due time." He is a type of the educated native whose travels in Western lands have only served to confirm his distrust and often hatred of Christianity.

Recently the Government called together representatives of Buddhism, Shintoism and Christianity, in the hope that they would evolve some general form of religious belief that would stay the progress of Socialism which is spreading at an alarming rate and threatening the foundations of the State. Seeing that without religion the State was in danger, it resolved to introduce religious teachings among the people. Father Steichen, who has been in Japan for the past twenty-six years, wrote of the proposed move: "This astonishing change is all the more remarkable since the Japanese were boasting of their indifference in religious matters, proclaiming

that every form of religious belief was rank superstition. The reason for the change lies in the fact that the working classes and the student body have been drifting into Socialism and worse. The short-sighted Government now sees the mistake it has made, and is taking pains to correct the fault if it be not too late. No working plan was devised and the Government is still confronted with a condition that is rather discomfiting."

What is the status of the Catholic Church in Japan to-day? Its hierarchy, with Sees at Tokio, Nagasaki, Osaka, Hakodate and the new Prefecture Apostolic of Niigata, which was recently confided to the Fathers of the Divine Word, is making a brave stand against the spirit of irreligion. The 115 European missionaries, aided by 33 native Priests and 525 religious men and women, are laboring in an arid field, which once blossomed as the rose and yielded a harvest unsurpassed by any other part of the missionary world. What the future will give to the work of these apostolic men and women must be merely speculative. The effort, however, being made through the schools holds out fair promise. The Holy See, on the occasion of the visit of its representative to the Mikado, received from the Government assurance of its good will and religious toleration. A parcel of ground was bought for the site of the new Catholic University, and the Jesuit Fathers were directed to take charge of the project, which has now been undertaken. Meanwhile the Bishops will enlarge and perfect the elementary school system, in which the hope of the future lies."

At present there are only forty-one schools, with an attendance of less than 7,000 pupils, an insignificant number compared to the 10,000,000 children of school age who are living amid their old pagan influence. Figures show that less than two-fifths of one per cent. of the population of Japan are Christians. The task before the missionaries is therefore a stupendous one, but the issues involved must not permit of discouragement. Japan is the leader in the Orient, and other countries will surely follow the pace set by this progressive people. If a religion be adopted of its own making, and it is not unlikely that the Government will make a fresh attempt to devise some form of popular worship, then the interests of the Catholic Church in Japan will receive a setback from which it may not recover for centuries. Hence the need of a strong, constant and generous support of the missionary propaganda being carried on to-day in the Island Kingdom.

JOHN J. DUNN.

Library Lists for Young People

A recent editorial in *AMERICA* discussed the need of compiling and publishing a list of books suitable for the use of our Catholic young people, the article ending with the query, "Who will get it ready?" Considering the class of readers to whom *AMERICA* appeals, it might seem that instant appreciation would have met the suggestions

of that editorial and its implied invitation have been eagerly appropriated, so that even now some especially well qualified laborer in the Vineyard may be busily at work upon the manuscript of the desired list. In case events have not moved so rapidly, however, it is hoped that the few thoughts here contributed to the general study of this important subject may be of some service.

There would be little gained by enlarging upon the necessity for placing such a collection of book titles before the public; for everyone, be he of fine intelligence and culture or not, who has been called upon to rear children in this over-stimulated day and generation, knows at what a disadvantage he has been placed by the lack of such a bit of reference matter. Parents, priests, teachers, librarians and all other caterers to the juvenile Catholic's literary appetite have long felt this need; and now that both the need itself and the possibility of its being supplied in the near future are given public recognition, it seems the part of common sense to spare no pains to ensure that a list of a highly satisfactory quality is produced.

Of course, neither a really perfect list nor one absolutely satisfying to those who use it can be hoped for. Opinions on its value will vary according to the purposes which it is made to serve; and, even in planning it, the ideas of what its essential characteristics should be will exhibit a wide difference. Disregarding these matters for the moment, however, it may be worth while to notice several conditions that are likely to affect the usefulness of the proposed compilation. Of these, probably the first in order is that this list should have a certain authoritative sanction, not official and ecclesiastical perhaps, but a sanction derived from its intrinsic goodness and reliability, which shall give it a sort of standard preëminence. Some justification for this suggestion is claimed in what shall be mentioned later concerning lists already before the public. A second condition will be the manner of its publication and advertisement.

If the purpose of this work is not to be thwarted, it is quite necessary that it should be produced in a form so cheap that it may be purchased for a few cents or given away in quantities by persons who promote the apostolate of the press, without bankrupting the giver. As for advertisement, once the list is ready, that can not be too widespread or too often repeated if the Catholic public is to be awakened to the fact that this help is being forced into its hands. Of course there will be a restricted clientèle eager to grasp the new publication at the moment of its appearance, but the work will have a strong missionary value for those who need it without realizing what they need, and to these it will require a somewhat vigorous introduction.

A third and very important condition of the utility of this list is practicability. It should be planned in the most generous spirit and with fullest knowledge of the situation which demands its production, that it may serve effectively those who need it most. From this condition

depend the distinctive traits of the work itself and the qualifications of its compiler.

However we may differ as to some special characteristics of the list, most of us will agree that it must be a copious one on account of the great mass of harmful reading matter now offered on all sides to our boys and girls. They are already confirmed in the reading habit, and if the supply of good books is not kept up they will inevitably avail themselves of more objectionable literature. Now this means that the proposed list will not be composed entirely of Catholic books. The supply of these is lately much better than it was a few years ago, but there are not enough of them even now on the market to furnish the young bookworm of this era with his one or two books a week during several years. On the other hand, there are great numbers of quite harmless and instructive secular books for juveniles to be had, and plentiful addenda of these in each section of the proposed list will be found of great value.

By far the greater part of the books listed will of course be fiction. This is certain because of the already formed habit of fiction reading of nearly every child to be served, because of the stronger appeal of the story than that of any other form of composition, and because the list is to be a weapon against fiction and newspapers of a very exciting and demoralizing sort. It is a matter of personal experience, however, that some children care very little for stories, but give intelligent appreciation to reading matter of other varieties. For these children books on geographical, historical and other serious subjects, so interestingly written as to have much of the charm of the story, are now available in considerable quantity.

Acknowledgment has already been made that there must be wide differences of opinion as to what should constitute such a collection of book titles as the one under consideration. Its exclusions will not be severe enough to please many, and much will be omitted from its pages that others will desire to find there. This recalls the regret expressed that the children of our day are not familiar with the classics of our own tongue as were their fathers and mothers at the same age. The writer is not able to join heartily in that regret, even in view of the strong cultural value of works of the type indicated. There are classics and classics. A very pretty case might be made out against them as a favorable influence upon the moral views of the younger readers, and anyone tackling them *en masse* in the hope of drawing from them material for a model reading list for Catholic children will find himself confronting a difficult task. The chief purpose of the list proposed seems to be rather to furnish our boys and girls with such an amount of distinctly Catholic and quite clean and harmless secular reading matter as will leave them no time or inclination for less wholesome attractions. To introduce them to works mainly remarkable for their literary value and humanistic spirit would be a secondary consideration. If the list is

to be placed in the hands of the children themselves, and they will have it whether it be intended for them or not, the classic selections might prudently be bound separately and reserved for parents, teachers and older youths and maidens.

A very important point to be considered before the hoped-for catalogue is undertaken is whether the work suggested has already, in whole or in part, been done. Almost certainly a full and usable list of the kind indicated has never been published, or at least given general circulation, but it is quite as certain that many hands have been busy during several years with the preliminary labors of such a compilation.

Before bringing to an end this quite gratuitous offering of opinion, let us attempt to answer the question, "Who will get it ready?" Our reply is,—quite a number of people. First of all, the children themselves. Interested teachers ought to be able to secure from them a frank expression of opinion as to what books they have liked best and why they have liked them. Next,—parents, teachers and others in close contact with child life; and lastly people, whether in actual material contact with children or not, who know books and who have an affectionate concern for the welfare of youth. The suggestions of all these persons might be brought together and dealt with editorially by the right person. And who is the right person? One who loves God and children, who understands the youthful mind, who is endowed with clear vision to grasp accurately the situation of the young in the social economy of our day and to estimate correctly the evils that threaten them and the advantages they may hope to draw from that environment.

INIGO SEARMAN.

Social Reform Literature

It is evident to every student of social questions that a constant propaganda of instruction must precede and accompany all practical work of reform. Without this only a sporadic and, at best, a limited interest can ever be aroused even in the most important issues of the day. As a study of contemporary social, civic and economic literature, and as an illustration of the methods of popular education employed in a country where Catholic organization has received its most perfect development, it will therefore be of interest to review briefly the recent publications from the press of M.-Gladbach, the literary centre of the great Catholic Volksverein. To give to our outlook the broadest scope we shall confine ourselves exclusively to works each of which represents an entire series of social literature.

The great multiplicity of papers, leaflets, pamphlets and books steadily pouring forth from this source of Catholic activity would not, it is true, be in themselves sufficient reason for congratulation, could we not likewise vouch for the thoroughness which characterizes them. They are mainly the work of specialists, and give evi-

dence in every line of the social and economic studies which have preceded, and of the profoundly Catholic traditions which have been handed down by a generation of great social and political leaders.

The first series which attracts our attention is the "Workingmen's Library," dealing mainly with the various phases of German industrial life, trades unions, tariff, employers' associations, arbitration and similar problems. The latest number defines the contrast between Christian and Socialistic ethics, "Sozialdemokratische und christliche Sittenlehre." Opening with a scientific consideration of the origin of man, the author exposes the fallacies of materialistic Darwinism, and shows how from this discredited theory the fundamental principles of Socialistic morality are derived. Conceived in a scientific spirit, and pointing out the true value and sublimity of Christian ideals, such books are the best antidote for the so-called scientific literature of Socialism.

A wider field, however, is offered in the "Social Questions of the Day." As an illustration we need only instance the fortieth and latest volume of this series. It presents a strong plea for woodland schools, "Waldschulen und Erholungsstätten für Stadtkinder," a subject which at present is attracting the special attention of German educators and of the Government itself. Woodland schools are institutions intended mainly for city children, physically weak or defective, whose parents can not afford to procure for them the opportunities their feeble health requires. Many there may be who without these can hardly hope successfully to fight off the dangers of disease and death constantly threatening them in the crowded city streets and amid the squalid surroundings of their poor tenement homes. The woodlands with their fresh invigorating air, rich in ozone, with their beauty and exhilarating pleasures, soon lend new joy and energy to the little lives, restore the color to the faded cheeks, expand the sunken chests and once more light up the sad, lack-lustre eyes with the sparkling laughter which of right belongs to childhood. An institution of this nature is conducted from M.-Gladbach, and we may mention that Catholic charity has likewise attempted to provide for similar establishments in our own country. All details required for erecting and furnishing buildings intended for this and similar purposes are outlined by the author. In the free schools already erected it is possible to send the children back to their parents at night. Paid institutions are likewise considered.

The next series to which we turn carries the title, "Timely Questions in Apologetics." The eleventh of these brochures is sufficiently characteristic. It offers a discussion of the sociology and ethics of Ibsen, "Ibsens Soziologie und Ethik." Ibsen, like Tolstoy, has been accepted by the modern world as a teacher of morality and the prophet of a new order. The yearning for religion can never be stifled in the soul of man, and so, in lack of the true faith which has been heedlessly rejected, man-

kind is prepared to follow, for a time at least, even the most erratic fancies of the human mind—especially when they are proposed with a charm of language and by a writer of unusual power. Such is the origin of the Ibsen cult with its pantheism, its immorality and its gross deification of individual selfishness made by it the only law of human action. Here, as in all other forms of infidelity, woman is the great sufferer, and with her mankind is dragged down into the mire of lust and vice. These truths the author, Dr. Ernst Breit, clearly illustrates in the study before us.

The most recent volume of this series deals with the modern demand for a development and constant evolution of religious beliefs, "*Forderung einer Weiterbildung der Religion*." Materialism has given way to idealism in the higher spheres of learning. But this new movement, although perhaps a step in advance, is still far from Christianity, and finds its popular expression in such forms as the wide-spread scientific monism of Haeckel. In the name of such new religions Christianity itself is denounced as irreligious, and all dualism, which distinguishes man or the world from God, is denounced as unscientific and even impious. To meet such modern extravagances of the intellect the library of apologetics has been founded.

From apologetics we pass to civics. A second number of "*Prelections on Civic Subjects*" has already appeared. It discusses in its first part the origin and nature of Social Democracy and its attitude towards the State, then passes on to a consideration of the national Christian workingmen's movement and the need of political education towards the support of the Centre Party, and finally describes the economic development of Germany, with its industrial, agrarian and commercial problems.

Besides this new series which is largely intended to furnish material for lecture purposes, there is another dealing with similar subjects and known as the "*Civic Library*," of which already twenty five numbers have been issued. They discuss problems of finance, taxation, budgets, colonial and domestic policies, and also questions concerning the army, navy and police.

With special interest we now consider two entirely new series, "*Evenings for Parents*" and "*Youth*." Of the former the first volume has just been published. It is a work written by many hands and intended to explain the nature, purpose and practical establishment of "*Elternabende*," evenings devoted to the special instruction of parents. Nothing certainly could be more important from a social as well as from a religious point of view. Besides introducing this movement, it likewise aids its organizers by offering them systematic courses of lectures, or, more accurately, "*familiar talks*." The object throughout is to indicate the means of educating and preserving our Catholic youth, of explaining the intelligent cooperation required between parents and school, and lastly of aiding in the choice of a profession. But why the question of vocation is overlooked we do not under-

stand. It will probably be treated in subsequent numbers. A general discussion is suggested after each instruction, while a few songs are to be sung to make the evenings more attractive.

The second series referred to above, "*Die Jugend*," consists of lecture material for young people's organizations. Its nature may be understood from the second number, which has now appeared, "*Staats und Gemeindeleben*," an introduction into state and municipal life. It is a simple but thorough orientation for the Catholic youth of Germany who have concluded their school training and at once find themselves face to face with the problems of a complex social life and highly developed civic organizations. Such courses are meant to point out the true and good, as distinguished from the false and reprehensible, in public life and public institutions, while they inculcate that fundamental principle of all true citizenship which Christ Himself has taught us, "*Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's*." The preceding number of this series, we may add for further explanation, was devoted to studies in character-building, political economics and vocational questions.

In the last place we shall mention the "*Lectures in Apologetics*," of which the third issue, a flexible, cloth-bound book of more than two hundred closely printed pages, has just been received. The author, Franz Meffert, had previously answered the objections against religion which are wont to be taken from the natural sciences. But, as he well remarks, the army of attack is gradually shifting its position and the dogmas of revelation are assailed upon the ground of the history of religion. The main object of the enemy is to show that religion, like all things else, is the product of evolution. Especial attention is given by the author to the latest historical and antiquarian discoveries. Upon this field, as upon every other, the foes of religion must meet with a complete defeat. The issue of the conflict can never be doubtful.

We have described only one department of the literary activity of M.-Gladbach. Yet the entire literary output of the Volksverein is in turn only a single province of its extensive work. What it teaches in its literature it strives no less resolutely to put into practice in every variety of social service and reform.

The pamphlets and volumes we have here considered, it should finally be mentioned, are usually concerned with the important problems of the day under the form in which they present themselves in the German States, except where the underlying principles are of necessity general in their application, or the difficulties and dangers described are universal. Even here, however, the local coloring is given. Instructive and valuable, therefore, though these books are for every student, and likewise for our Catholic workingmen, they should above all things be an incentive for us to aid with our best efforts the cause of social education at home, and to support,

develop and spread our own social literature. Thus we shall gradually foster to an even greater extent the work of specialization and social study. Demand will create supply, and supply, heightened in its perfection and effectiveness, will then be able in turn to stimulate demand. Thus were made possible the vast enterprises of the Volksverein, the victories of the Centre and the growth of the Christian Labor Unions.

JOSEPH HUSSLEIN, S.J.

Portuguese Atrocities

According to the *Fremdenblatt*, which the Paris edition of the New York *Herald* of September 2 quotes, a resident of Gratz has received a letter from Condé Almeida, one of the leaders of the Portuguese Royalists, who was at one time in the Austrian army. The letter is dated August 19, from the State Prison in Lisbon. It reads in part as follows:

"I have been here for three days and have been shaved; my hair has been cut short, and I am in regulation prison garb. The number 279 has been branded upon my chest and back. I am kept locked in a cell six paces in length and three paces and a half in width. What light there is reaches me through a tiny opening in the ceiling. After this experience I shall never forget the unhappy nor the souls in Purgatory. My strength is already deserting me. Remember me in your prayers, whether I be alive or dead."

It might also be added here with regard to the 800 priests who have accepted a pension from the Government, a refugee in France reports that the number is exaggerated. It appears, however, that there are 700 priests in jail, and that 200 have fled across the frontiers to escape imprisonment. Many who accepted the pension did so under the impression that it was permitted.

CORRESPONDENCE

Fourth International Congress of Education

MADRID, Aug. 26, 1912.

The announcement of the celebration of the Fourth International Congress of Popular Education, declared by the government of Señor Canalejas to be official, has caused alarm amongst all Spanish Catholics. In reality the affair is so important that never had Catholic opinion in our country more reason to be aroused. It is quite enough to consider the text of the publications of what is styled the Education League, which is the organizer of these congresses, the first of which was held in Milan in 1906, under the auspices of the Humanitarian Society; the second in Paris in 1908, by the French Education League; and the third in Brussels, in 1910, by the Belgium Education League—all these associations being essentially Masonic.

The Education League has for object the triumph of *obligatory, gratuitous, and lay education* (Art. I of the Statutes of the League). The International Bureau of Popular Education, which will remain established in Madrid until the celebration of the Fifth Congress, pur-

poses to contribute to the development of *popular lay education in all nations* (Art. I of the Rules of the Bureau).

In the program of the present government there figures as one of the principal points the purpose of establishing *lay and neutral education* in all the primary schools. Such a proclamation just at a time when the ruins of so many churches, convents and charitable institutions are yet smoking in Barcelona, produced throughout Spain a startling effect. Through the length and breadth of the land rang out a cry of indignant protest. To banish the catechism from the school, to eliminate God from elementary education, to open the portals of Spain to laicism in official form, was not only an outrage on the conscience of the child, but was, moreover, a monstrous danger for the country and society itself. So we understand the matter, and with the Catholics are associated all men of honor, without distinction of parties or political schools.

From February to July, 1910, meetings by hundreds were held in theatres, public squares, and other places through all Spain, in protest against the project. Never was there witnessed a movement of public opinion so unanimous, sustained and energetic; never was the soul of the nation manifested with an impulse so strong, so vigorous, so resolute; never did the Catholic people of Spain utter accents so vibrant, eloquent, magnificent as those orators to anathematize the men who would tear away the crucifix from our schools.

These protests intimidated the government and caused it to desist for the moment from carrying out its plans. Nevertheless, it did not abandon its idea completely. Cunningly, stealthily, with disguise and hypocrisy, knowing it could not do anything more, the government determined to reach the end it had in view. It availed itself astutely of every occasion. First, the Minister of Public Instruction, Julio Burell, conceived the idea of holding in Madrid a great assembly of the teachers of the realm, from which he hoped to draw a petition for lay and neutral teaching in the schools. The Catholics, however, saw the scheme in time, prepared to occupy the front seats in the meeting, organizing so as to compete in number and quality with the partisans of the lay school; Burell, seeing that he would be routed, for in the lists of the assembly for one anti-clerical there were twenty Catholics, abandoned the project.

Doctor Ximenes succeeded Burell. Not venturing as far as his predecessor, he conceived the idea of a law which would leave the teaching of the catechism to the fancy of each child, but that, like the assembly of Burell, never went beyond the region of fancy. The Educational Congress now proposed represents the latest, and perhaps the last attempt to *laicise* the schools. If the anti-clerical element predominate in it, Canalejas will have a pretext for presenting in the Cortes, as if demanded by public opinion, some law which will correspond to his promises of a year ago. But I have the firm conviction that he cannot succeed, and that what happened in 1910 will be repeated in 1913. Judging from every sign the Catholic representation in the Congress will be so brilliant and numerous that it will be very difficult, not to say impossible, for our adversaries to gain the victory. The Catholic press in Madrid, as in the provinces, has sounded the alarm, summoning the Catholics to enroll themselves as members of the Congress, and when the hour comes to present themselves to take an active part in it to frustrate the plots.

Thousands of names have been already registered,

among them the most intellectual, scientific, literary men in the land. Besides it is almost certain that by March, 1913, Canalejas will have relinquished his official post, yielding it to the Conservatives. And as Maura and the party which he leads and guides are irreconcilable foes of sectarianism, secularism and anti-clericalism, we may be sure that, should the International Congress of 1913 approve of measures opposed to our faith and traditions, they will find no echo in official circles.

NORBERTO TORCAL.

Bulgaria's Fighting Strength

The eyes of the world are on Bulgaria at the present moment and reports are coming in daily of the trouble which is now in progress on the Turkish frontier, though war has not been officially declared. Moreover, if she decides for war she will not be alone in the fight. Servia and Montenegro will be at her side, and in spite of the formidable armies that Turkey may send against her she has an excellent chance of winning. Her people have been making tremendous sacrifices during the last 30 years to be ready for the present struggle against her hereditary foe.

Bulgaria is not a large country either in population or extent of territory. It has only about 4,000,000, but it can put 270,000 fighting men in the field to-morrow. Its army consists of nine divisions of 23,500 men each. There is besides an independent body of soldiers. The mobilization of the troops is a very easy matter. The battalions actually in service are simply doubled, each division calling out its reserves. In eight days 200,000 men can be in the field, in spite of the difficulty of getting horses for transportation.

In case of war with Turkey, Bulgaria has also the advantage of a central position flanked by mountains. It can direct an attack on an army that might be gathered in Macedonia, and then reassemble all its forces on upper Maritza to fall on another. Adrianople, and the occupation of Kulali Burgas, would sever the communications between the armies of Constantinople, Adrianople and Salonica. As they are in control of lower Maritza they could march on Constantinople, covering their right by the occupation of Rhodosto, which is on the north shore of the Sea of Marmora. The success of this plan would be determined by the rapidity with which the blow would be delivered and the skill of the Bulgarian leaders in taking advantage of the dispersion of the Turkish troops.

The railroad system of the country lends itself perfectly to these maneuvers, and in the judgment of French, English and German officers, who have seen the Bulgarian troops in action, the men, peasants though they are, have the genuine military instinct; they are hard-working, tenacious, easily disciplined, and quick to seize every point of vantage. They are the Prussians of the East. Their artillery is of the best in Europe, and the guns come from the Creusot manufactories.

The officers are well trained, conscientious and enthusiastic in the business of war. All are pupils of the military school, and have had a two or three years course, according to the branch of the army to which they are assigned. When one remembers how, in 1885, in the war with Servia, when they were left to themselves by the departure of the Russian officers, who had been their instructors, simple captains became colonels, generals and Ministers of War, one can fairly well calculate what will be the result when they have to meet the foe. Since that war great numbers have been in the service and have

passed through the military school. The only trouble is that they cannot count on a large number of soldiers for concentration of their forces.

The infantry number 60,000 men in 36 regiments of 2 battalions; there are 11 regiments of cavalry, 9 of field artillery, 3 of mountain guns, and 3 battalions of artillery for the fortifications. The department of engineers is in excellent shape. It consists of 3 battalions of pioneers, 1 of pontoon builders, 1 of telegraphers, 1 of railroad constructors, and three special sections, one of autoists, a second of aviators, and a third, which is the signal corps. Military service is personal and obligatory. In the infantry the men are drafted for two years, and in the other branches of the service for three. The entire time of service extends over 26 years, sixteen or eighteen of which are with the reserves.

In Montenegro the period is still more protracted, as every man is a soldier from his eighteenth to his sixty-second year. But the obligations of the service are not so severe, because the limited resources of the budget compel the King to keep the greater part of his army rather as militia than as regular troops. But as a compensation the military instincts of the Montenegrins, who are a race of warriors, make them every way equal to the Turks, in spite of lack of training.

From 18 to 20 years of age a man is a recruit, with two months annual instruction. Then he enters the regular army and remains a member of it till he is 52 years old. After that he is called out for 10 or 15 days, and from 53 to 62 he is ranked among the reserves. Moreover, the unfit, or those who are engaged in exempt employment, have to serve as rear guards, and are in the field four days a year. In time of peace the actual army is reduced to the royal guard of 150 men, and 4 battalions and 4 batteries. There are two kinds of officers, the staff officers and instructors, who belong to the special service and officers of line. They are recruited from the ranks or from young men who are trained for that purpose.

Since the Mahomedans were excluded from the army about 1,400 young men of 18 years of age are counted on annually as fit for the service, and that after reckoning for those who drop out puts about 50,000 men between 18 and 62 at the disposal of the government—a very fine showing for a population of 240,000 souls.

Besides artillery there are 50,000 foot soldiers, with an additional 5,000 for losses. The four divisions comprise two or three brigades, one field battery and one mortar battery, and one company of engineers. The infantry is armed with Russian rifles, model of 1891, or the Berdan rifle. Besides that the men carry a bayonet, a revolver and a short-bladed sabre. The national costume has been replaced by khaki.

The supply of rifles in Montenegro (100,000) is far beyond any present need, and would seem to imply that the Government intends to arm the adjoining populations of Bosnia, Herzegovina and Sandjak of Novi Bazar, who would willingly join the army.

Thus united to the Bulgarians the Montenegrins would swell the effective troops to 300,000, all splendid fighting men, with a moral superiority over the Turks in the fact that they are fighting for their country, their independence and their faith. We have shown the advantage they enjoy for offensive operations. In case war breaks out, and that seems likely, Servia will forget its ancient grudge and join with Bulgaria to satisfy its hatred of Austria, and it is much to be feared all Europe will be in a flame.

J. S.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Marriage à la Mode

All right-minded people have been disgusted at the conduct of a couple in Los Angeles, California, who drew up and signed a prenuptial contract which makes shreds of the usual marriage forms. By the terms of the agreement the marriage was not to be a bond giving either any control or possession of the other. Further stipulations were that the contract was not to be a bar to other marriages should this prove unfruitful; that the tie should terminate simultaneously with the death of love on either side, and that neither should have the right to restrain the other should he or she see fit to incur other parental responsibility.

One magistrate refused to perform the ceremony on the ground that he could not subscribe to the principles laid down in the contract, and would not place himself in the attitude of indorsing them by being a party to the union. Another was found who entertained no such scruples about prenuptial agreements, he declared, so long as the ceremony was performed according to the laws of California.

The first man was wise to have nothing to do with the case. The second was foolish, for in reality he acted against the laws of California. California law, like any other, recognizes marriage as a contract, not as an extrinsic denomination or a cloak to save respectability. Permanence is the very essence of the contract. The State, to be sure, claims the power to dissolve this bond, but the State will not admit that the contracting parties have this right, nor is the marriage contract terminable *ipso facto* on the non-fulfilment of certain conditions or on the admitted guilt of either party. Fidelity, too, is another element of the marriage contract as recognized by the State. Failure in this is ground for dissolution. Hence the matter of the prenuptial contract destroys the notion of marriage even before civil law.

There will of course be before long a suit for divorce and alimony. If the young man gets a good lawyer he will escape. Both divorce and alimony suppose marriage, and the lawyer will rightly argue that there has been no marriage.

Of course we all know what Catholics think of such a contract. It is a plain attempt to legalize concubinage. It is a satisfaction to know that even in California, where so many strange things are attempted and accomplished in the name of the law, a marriage contract like the present one is likely to get people into trouble. The couple are said to be college graduates. What must we think of colleges where such ideas on the marriage state are picked up?

General Nogi

The general principles of morality, such as "observe order", "follow justice", "worship and obey God", "honor your parents", are so known to every one having the use of reason that none can be invincibly ignorant of them; but in applying them in particular cases unaided reason not only can err, but actually does often err. This is one of the fundamental theses of ethics. Its second part is proved by continual experience, and therefore we have nothing to say regarding the personal guilt or innocence of the unhappy General Nogi, who took his own life on the occasion of the funeral of the late Emperor of Japan. He has already been judged by God, and no creature may peer into the secret judgments of the Creator.

But with regard to the act, considered in itself, every Christian must hold it in horror and detestation. We know how wicked is the crime of self-murder. So wicked is it and so irremediable, that the devil, a murderer from the beginning, never ceases urging men to it. In false religions he gives it a place. In the early heresies it was not unknown. To-day it is widespread and still growing.

Some excuse can be offered for the possible ignorance of the pagan soldier; but what can be accepted for men and women who, in spite of the light of Christianity, praise unstintedly his rash act? Their shameful approbation of the shameful deed shows that the light of the Gospel is an essential part of our civilization, and that those who ignore God's revealed religion fall down to the level of pagan degradation.

The Athenian Oath

It is not always right to accept the tales told in newspaper paragraphs, but there seems to be no good reason to doubt the truth of the incidents described in the various news agencies' reports sent out from Boston on September 11. The story runs that Mayor Fitzgerald required the 125,000 public school children of that city, who returned to their desks that day, to read the "Oath of the Athenian Youth." The Mayor, so said the newsgatherers,

confessed that he had not paid much attention recently to his Greek history, still he was quite satisfied concerning the historical accuracy of the "oath." And what better impulse could be given to the children of Boston town about to renew their acquaintance with the cultural influence of their school training, than that implied in the promise of the young lads and lassies of the ancient Athens!

One may well regret to have missed the scene. It must surely have proved an inspiring one. There are, one may presume, tens and tens of thousands of school-attending youngsters in Boston town ranging from seven to ten years. Fancy them lined up in their different classroom to protest with infantile solemnity, "We will never bring disgrace to this, our city, by an act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks; we will fight for the ideals and sacred things of the city, both alone and with many; we will revere and obey the city's laws and do our best to incite a like respect and reverence in those above us who are prone to annul or to set them at naught; we will strive unceasingly to quicken the public sense of civil duty"—and so on to the end of the petty bit of bombast. No wonder the preternaturally advanced Boston school boy is the sport of cartoonists.

The Mayor, we are told, discovered the "oath" on the stationery of the Cincinnati Rotary Club. He had addressed this organization a few months before at a Back Bay hotel, and one of the officers of the club later wrote him expressing its appreciation. Is it not too bad that a letter head of some organization was not found in his Honor's mail containing a copy of the Ten Commandments. He might have had these read by the Bostonese young people—and the reading would have had a saving and a helpful purpose.

Negro Saints

In these days Africa usually presents itself to us only as the Dark Continent. Its interior is still savage, and with a remnant of savagery Italy, France and Spain are spending blood and money recklessly to get a footing on its northern edge; the echoes of the Congo atrocities are still reverberating through the world, though happily growing fainter and fainter; and not very long ago the English and Boers were in a death grapple near the Cape. Now comes the amazing and at the same time delightful intelligence that the Church may, one of these days, and even soon, confer the honors of sainthood on twenty-two native black men who lived and died, only a few years ago, in the lately discovered Nyanza which daring explorers have been telling us so much about in our books and magazines.

These new martyrs, we are informed, were all young men, most of them distinguished as distinction goes in the forests and jungles and primitive villages of Africa, but they knew how to be heroes just as well as men of

other color and blood in other parts of the world. They died splendidly for the faith, and one of the striking features of their battle is that they were only recent converts—most of them were baptized in the '80s. Some of them had been Mohammedans and even Protestants, but when the hour of trial came they gladly gave up their lives on the bloody hill of Kampala, at Sabarija, in the midst of frightful torments to proclaim aloud their love and loyalty to the Church of Christ. It was the White Fathers of Cardinal Lavigerie who made those black men children of God, and one is almost startled to find those martyrs so close to us in point of time and from such an unexpected part of the world, and the impression grows when we are informed that their canonization is already proposed.

One always finds on the glorious scroll of the Church's martyrs a wonderful variety and picturesqueness in the names that illustrate it. There are Roman names and Greek and Syrian and Scandinavian and English and German and French and Irish and Polish and Dutch and Chinese and Japanese and so on, but now there is announced as possible a new glory, a new glow and a new color that may be added to the splendid list, and we may have a new and pleasant and perhaps puzzling sensation, a new tone to our piety as well as a new proof of the universality of the Church when, some of these days, we find ourselves praying to Sebuggwao, Seronkuma, Ngagga, Gonza, Kagwa, Maaggalli, Badzekouketa, Kyavira, Kibouka, Kilvanyou, Mzéo, Toukindé, etc.

We hope that the honors that are thought of in their regard may be conferred. Even the announcement of their possibility throws a new and consoling light over Darkest Africa.

Prosperous Belgium

The eminent sociologist, Mgr. Pottier, speaking recently to a Catholic University Circle in Rome, made certain statements which he substantiated by documentary evidence, with regard to the financial condition of Belgium, which may open the eyes of some people whose eyes are still sealed by the old superstition about the inevitable backwardness of Catholic countries.

In 1911, he informed his hearers, the Catholic Government had a surplus of 200,000,000 francs. When the Liberals went out in 1883 they left a deficit of 59,000,000 francs, after having squandered the enormous surplus bequeathed to them by the Catholic Government, which was ousted at that time.

In 1911 the State debt represented 4 francs, 79 centimes for each inhabitant, whereas the city of Brussels, which has a Liberal administration, has a debt of 71 francs, 83 centimes for each citizen of that municipality.

Belgium, with its Catholic Government, has only a direct tax of 38 francs, where England levies 82 and France 79.

In Belgium 238,000 fathers of families, which repre-

sents 1,000,000 beneficiaries, are exempt from house taxes. The Savings Bank of the State has made 110,000 workmen householders by advancing to them 138,000,000 francs.

England and Germany have only 11 kilometres of railroads per 100 square kilometres; Holland and France 9, whereas the Belgians can boast of 15.

To-day the Government is contributing 27 millions to agriculture, whereas when their opponents went out of power they had reached only 6 millions.

In spite of the fact that the Catholics have been in power for twenty-eight years, the Liberals occupy 29 per cent. of the magistracies of the country, and 40 per cent. in the Court of Appeal and Cassation, whereas under the Liberal administration there was only one Catholic judge in the Court of Appeals, namely, at Ghent, and only 18 per cent. in the whole judicial body.

What has been done in the matter of education all the world knows, or ought to know, and the suffrage has been extended from 126,149, under the Liberal dominion, to 1,721,755 at the present time. This is delightful reading, but it makes outsiders think that the Catholics have been too kind to their opponents.

Philippines Sales Agency

We have before us the "First Annual Report" of Mr. G. A. O'Reilly, the Sales Agent of the Philippine Islands—a luminous, interesting, and valuable document. We congratulate Mr. O'Reilly on his fairmindedness. In this he is unlike many another writer, who seems to feel an obligation of stigmatizing the really extraordinary work of Spain in the Philippine Islands, though it would be easy for the Spaniard to hit back when he considers the disorder and often injustice that have only too deeply marked the short history of the last dozen years in those distant islands. While Mr. O'Reilly speaks, and very truly, of the primitive methods of Filipino agriculture, he does not forget that the same must be said of agriculture over more than seven-eighths of the earth's surface; and that there is no need of calling a people barbarous because their all-sufficient rice harvests are not gathered in by the latest McCormick combined reaper and binder; or because they do not wear the most stylish American shoes, costing four or five dollars, when a Chinaman will make very good ones for them for one dollar, and when in that sun-blest land even American planters go barefoot. Indeed he takes occasion to pay a back-handed compliment to one of the most powerful empires on earth, when he says that Ireland, a short time ago, was in the same condition as the Philippines are still! As a matter of fact Green Erin was much less happy.

By Government appointment, Mr. O'Reilly made a tour of the United States and Europe, for the purpose of studying such industrial and agricultural development as might be copied in the Philippines. His purpose was not to develop the great resources of the Islands—lumber,

mining, etc.—which are exactly as they were in Spanish days, or, notwithstanding all the glorious reports, are even less developed; nor was he concerned with the staple industries—tobacco, hemp, sugar and rice. These have not even reached the standard which prevailed under Spanish rule. His object was to find a market for the minor Philippine industries—hats, baskets, mats, embroidery, etc.—and thus stimulate their production. But in this connection he commits an amazing and an amusing blunder, when he informs us that formerly they had not enough needles and thread in the schools of Manila to practise embroidery. Now, nearly every Filipino girl who was at school in the dark Spanish days knew how to embroider beautifully in colored silk. Yet he informs us that there were no schools, no hope of education in Spanish days, and it is stated with still greater absurdity that the Americans have in the short space of a dozen years brought the schools to an amazing degree of perfection. Mr. O'Reilly ought to know better.

The Sales Agency will, undoubtedly, help many a Filipino family. The difficulty will always remain that there is question of a primitive Malay people, to reach whom a month's trip is required from San Francisco.

Vitality of Protestant Tradition

The observant reader of periodicals must have noted how fond their contributors are of making invidious references or allusions to the beliefs and practices of medieval times or to the men and women who figure prominently in the Church's history. No matter what the article is about, a fling at the "dark ages" seems always apposite and for purposes of uncomplimentary comparison Catholic rulers are generally considered the most serviceable. The only parallel for example, that these writers find for the "Putumayo horrors" is the conquest of Mexico or the Spanish Inquisition; if a city's sanitation or lighting leaves something to be desired, conditions are of course "medieval"; if the number of telephones and automobiles that a nation uses is comparatively meagre, that race has scarcely "emerged from the Middle Ages"; where "vocational studies" are not crowding out "the three R's," "medieval educational methods" are still followed, and so on.

Yet cruelties equal to those in Putumayo were practised, incredible as it may seem, prior to the Christian era, even in the palmy days of paganism; and by Turks and Tartars not a few, some time before the establishment of the Inquisition; nor were the promoters of the French Revolution, even when compared with conventional specimens of cruelty like Cortez or Pizarro, such mild mannered men. Was the rule of Alva in the Netherlands much severer after all than that of Cromwell in Ireland? Or was the "Virgin Queen" more conspicuous for clemency than Mary, her half-sister? Hardly.

But when writers in periodicals are looking for historical parallels of cruelty do we find them referring to Sulla,

Tamerlane, Cromwell, or Elizabeth? Very seldom. The names of Catholics are generally chosen. And when paragraphers wish to contrast sharply the enlightenment of the present age with the darkness of former times, do they ever refer to the superstitions that were practised in the Athens of Pericles, or to the dense ignorance that prevailed in Cicero's Rome regarding things perfectly familiar to "every school boy" of our day? Not often. "As was done" or "believed in the Middle Ages," is the usual comparison selected, for in those times, as everybody knows, the entire Christian world was Catholic.

Now this bias of mind in our writers is chiefly due, of course, to the persistency of the Protestant Tradition. For generations the masters of English literature have used these identical comparisons and parallels in preference to any others. Phrases and figures employed repeatedly by good writers become a part of the language. So we find "Jesuitical," for instance, the stock epithet for a crafty man or his deeds. Cortez, Torquemada or Alva, personify cruelty; Boniface VIII, domineering arrogance; Alexander VI, shameless nepotism, and whoever lived between the fifth and the sixteenth centuries was the thrall of ignorance and superstition. It would be easy to prove that in many ways the "darkness" of the thirteenth century was more luminous than is the "light" of the twentieth, and it is by no means granted that the Catholic notables whose names are mentioned above are all that the Protestant Tradition reports them. No ruler of the Middle Ages, for example, was a stancher defender of the liberties of Europe than the much maligned Boniface VIII. But our concern here is to call attention to the propensity magazine writers still show for choosing their examples of human depravity almost exclusively from the Ages of Faith.

Just as there were brave men, however, before Agamemnon, surely there were cruel, despotic, grasping, crafty or unchaste rulers before and since the Catholic Church controlled the destinies of the civilized world. But to the average magazine writer who clings to the Protestant Tradition such rulers, as far at least as they can be used for literary purposes, never existed except among Catholics. "Are not these phrases and comparisons employed by our best authors?" the contributor to periodicals might ask with indignant surprise. "Why, then, should I seek for other parallels?" "To be a little original, if for no other reason," would be a good answer. Let us have something fresh. An assertion after all is not of necessity true merely because Hume or Gibbon made it, nor is every comparison that flowed from the pen of Prescott or Macaulay unquestionably a just one. For, like many another British and American writer, they merely inherited and passed on the Protestant Tradition, which ever since "the great pillage," the pulpit, the bar and the press of English speaking countries have conspired to keep robust and strong. We have little hope, however, of hastening its demise. We are but pleading with magazine writers to choose their historical parallels

for a while from periods prior to the first century of the Christian era or from those following the sixteenth. The novelty would be very refreshing.

Central Verein Convention

No less effective in the thoroughness of its work than splendid in its outward demonstrations of strength and loyalty was the fifty-seventh annual convention of the Central Verein, which opened September 15 at Toledo. Since 1886, when a former convention was held by it in that same city, it has grown from thirty-six thousand to one hundred and twenty-five thousand members. During the last year alone it has entered almost seven thousand new names upon its roll of membership.

Never perhaps was the appreciation of the Church for its signal services in the cause of Catholic education, of religion and social reform more gloriously testified than on the present occasion. Evidence of this was not only the great and intensely interested gathering of representatives of the hierarchy, or the presence of the Papal Delegate, but especially the high honor accorded to the Society by the Holy Father himself in making its president, Mr. Joseph Frey of New York, a Knight of St. Gregory.

Among the great movements promoted during the convention was the proposed inauguration of a general Catholic Day for all nationalities, which recently has been agitated in the pages of AMERICA. During the first business session, held September 16, this plan was urged by Archbishop Messmer before the assembled delegates and met with hearty approval from all the prelates who had come to attend the meeting. The fact was particularly emphasized that the former Papal Delegate, now Cardinal Falconio, as well as the present successor in this high office, Mgr. John Bonzano, had expressed themselves as completely in sympathy with this movement. Federation without amalgamation was to be the watchword. Finally at the meeting of September 17 it was determined that steps must be taken towards the realization of this plan, and that a general Catholic Day should be held at regular intervals, if not annually.

No less important were the definite resolutions passed and measures taken for the erection of a school for social studies. The committee on social propaganda received permission to begin with the collection for the building of the new establishment, and Mr. Frey, at the conclusion of his address upon organization, gave the first impetus by a donation of one thousand dollars. Bishop Schrembs, who everywhere gave evidence no less of his zeal than of his eloquence, generously added to this contribution. Other delegates were equally prepared to show in this most practical way their appreciation of the need for such an institution, and before the end of the session fifteen thousand dollars had been collected, which, in addition to the six thousand previously donated, gave a total of twenty-one thousand dollars with which to begin the great campaign of social education.

Another project which had already received the warmest recommendations of Cardinal Falconio, and likewise of his successor, Mgr. Bonzano, the proposed general celebration of a Saint Boniface Day by German-Americans as Saint Patrick's Day is celebrated by their Irish brethren in the same faith, was eloquently pleaded for by Father Betten, S.J., and enthusiastically approved by the delegates. While the applause which greeted his remarks showed the deep spirit of loyalty to faith and race which permeated the assembly, there was at the same time no less evidence of the strong and universal conviction on the part of all of the necessity of perfect and harmonious cooperation among all Catholics throughout the land, without distinction of language or nationality, and with no rivalry except in promoting the same common cause, the triumph of Holy Church. One universal brotherhood of love and works in the spirit of Christ was the high ideal ever held in mind.

President Taft has reaffirmed his ruling in revoking the order of Indian Commissioner Valentine barring religious garb or insignia from Government Indian schools. The President decides that teachers now employed in Indian schools may continue to wear the garb of their religious orders; but the privilege is denied to any persons hereafter entering the service. This ruling will enable the Government to fulfill its obligations to the teachers who were employed under civil service rules when religious schools were taken over bodily as Government institutions.

The President's ruling is the final step in a controversy that has engaged the Interior Department with religious bodies more than a year. Commissioner Valentine's order would have prohibited any teachers from wearing religious garb in the Indian schools after the end of the last school year.

It appears that out of 2,000 teachers in the Indian schools there are fifty-one who wear a religious garb and are regularly classified members of the Government Civil Service. To direct them to give up their religious garb would necessarily cause their leaving the service, because of their vows under which they have assumed the garb.

Secretary Fisher holds there is no constitutional prohibition against the employment of Government teachers who wear religious dress; and that opinion is virtually endorsed by the President.

Recent manifestations would seem to point to the existence of a close friendship between Spain and Argentina. Dr. Figueroa Alcorta will represent the Argentine Republic at the Cadiz Centenary, and reciprocally his daughter has been selected to reign over the Court of Love at the Feast of Roses to be held there. In spite of some opposition the Congress of Argentina has voted \$25,000 in gold for this representation. Dr. Figueroa,

says the *Southern Cross* of Buenos Aires, is the most suitable person for the mission. He was President when Princess Isabel was in Argentina, and his selection as special ambassador on the present occasion will be recognized in Spain as a return of the visit of that popular and distinguished princess.

LITERATURE

Between Two Thieves. By RICHARD DEHAN. New York: Frederick A. Stokes.

This book, though written by a Catholic woman, is an example of offensive realism. Beginning with the picture of a drivelling old fop, in his nineties, and a paralytic, who has grown pious after a life of gross immorality and whose horrible parentage is continually obtruded on us, it brings us in contact with blackguard gentlemen, barrack drabs, illegitimate children, foul-mouthed Irishwomen, discarded mistresses, adulterers and apostates. The style is like that of a painted lady with the colors thick and glaring. It is to be regretted that a writer with such ability is not better advised in her choice of a subject.

The House and Table of God—A book for His Children, Young and Old. By the REV. W. ROCHE, S.J. With 24 illustrations from drawings by T. Baines. New York: Longmans, Green & Co. \$1.00.

The fifteen discourses in this attractive book seem to have been given in retreat time to youthful congregations. Doctrinal exposition is relieved from dryness by well-told stories, and by the use of apt quotations in prose and verse. The talks on the soul, on the good Samaritan, and on the shadow of death are the best. "*Ut migraturus habita*, Live here as one about to migrate," is a motto that meets with Father Roche's approval. "You cannot be a perfect gentleman or a perfect lady unless you think from time to time of your death," is likewise a good quotation he introduces. For such thoughts, far from being "cowardly, sentimental or unwholesome," only complete our education. And Lewis Carroll, who has left the world such delicious books of nonsense, actually wrote: "I believe that the thought of the possibility of death—if calmly realized and steadily faced—would be one of the best possible tests as to our going to any scene of amusement being right or wrong. . . . Be sure the safest rule is that we should not dare to live in any scene in which we dare not die." The pictures in the book are good, but its title is a little misleading, for not much is said about the "Table of God." W. D.

Christian Social Reform—Program outlined by its Pioneer, WILLIAM EMMANUEL BARON VON KETTELER, Bishop of Mainz. By GEORGE METLAKE. Preface by his Eminence Cardinal O'Connell, Archbishop of Boston. The Dolphin Press, Philadelphia. Price, \$1.50.

In reading the articles upon Bishop Ketteler's program and work of social reform, the thought occurred to us how valuable they would be if gathered together into a volume for more convenient reference and wider circulation. This has now been done, and we have reason to be the more thankful in as far as no life of Bishop Ketteler, nor any extended and detailed account of him, had hitherto appeared in English. With bold and telling strokes the author delineates for us the character of the great pioneer of Catholic social reform, while the many translations from his works bespeak more plainly than any description could do the golden heart, the keen intellect and the restless activity of this true shepherd of his flock.

The book above all things is an inspiration for the social worker. It illustrates what one single man can accomplish when filled with the spirit of God and that charity and zeal for souls which burned in the Sacred Heart. It is above all an encouragement for those who feel their own enthusiasm chilled by the apathy of so many about them towards the social problems of our time. All this indifference and opposition Bishop Ketteler too was forced to encounter, and in far more serious forms; but nothing could change his convictions or thwart his resolutions. Although it is only as social reformer that the author professes to consider his subject, the "Bishop of the Workingmen," yet the lights which of necessity are made to play upon him from many angles reveal as well the full heroic greatness of the man himself, the statesman and the prelate.

"We are face to face to-day with the conditions which he met and set in order," writes Cardinal O'Connell in his preface. "What he did we must now strive to do. His lifework, simply and tellingly told, may well serve as an inspiration and a guide to all who love the Church and our country." J. H.

Christus: Manuel D'Histoire des Religions. Par JOSEPH HUBY, avec la collaboration de plusieurs auteurs. Paris: Beauchesne & Cie.

In recent years the comparatively new science of the history of religion has received many valuable contributions. A vast amount of matter, revealing new phases of the religions of non-Christian peoples has been amassed and classified. Up to the last few decades this vast region of historical research was almost exclusively explored by non-Catholic writers, and especially by anthropologists who profess to have found therein additional evidence to strengthen the theories of Tyndall and Spencer. Superficial analogies have been given by them the dignity of fundamental resemblances, and undemonstrable hypotheses have been made to pass current for indubitable postulates. The dogmatism with which their claims have been put forward, and the parade of erudition with which these claims have been presented, have imposed on many to the detriment of, at least, that security which is the bulwark of faith.

To counteract the influence of these writers and to present in compact form an accurate, systematized and logically-reasoned exposition of the history of religions, Father Huby and his collaborators have produced this manual. Though it contains over one thousand pages of closely-printed matter it is a manual in every sense of the word. It is printed on thin paper in clear readable type and is bound in flexible leather. It is, as the compiler points out in his foreword, the work of Catholics who are thoroughly equipped and who give, moreover, to their co-religionists at least, the guarantee of an honest presentation of facts. Each chapter being the work of a specialist, displays a thoroughness of treatment that, in the present development of historical research would be impossible of attainment by any one single writer.

The diversity of style observable in the different chapters, inseparable from independent authorship, in nowise mars the unity of plan. Beginning with an introduction which exhaustively discusses the methods necessary for the intelligent study of religions, the manual goes on to present the history, characteristics and philosophy of the various religions of the world. By a gradation from the most primitive forms of worship the reader is led up to the religion of Christ, which is shown to possess the fundamental elements of all beliefs supplemented, corrected and completed by a larger knowledge of God and of His purposes in regard to man.

The justification of the title is found in the concluding chapter, wherein it is shown that God destined man for filial communion with Himself by a life of grace. Christ, His son, is the chosen agent to attain this end. The truths and practices essential to it are revealed to man by Christ. The dogmatic teachings of

Christianity supplement and perfect the intellectual results of natural religion. They enlighten man on the whole range of his religious and ethical duties.

The bibliographies appended to the different chapters are so many monuments to the industry and erudition of the authors. They cover the whole literature of the subjects treated, and would serve as invaluable guides for those wishing to study them exhaustively. The table of contents is synoptic in character, thereby enabling the student to locate in an instant the matter in request, and an alphabetical index of a comprehensive character is added for his further convenience. "Christus" is a most opportune publication, coming as it does at a time when our so-called thoughtful magazines are proclaiming month after month the futility of Christianity to meet the demands of modern conditions, and are putting forward as substitutes new creeds, which on analysis prove to be an ingenious compound of Hellenic metaphysics, Christian doctrine and Oriental mysticism, with a slight flavor of German rationalism and French sentimentality. The publication of this excellent work in an English dress should prove as profitable, as it would certainly be useful.

D. P. LAWTON, S.J.

"The Eucharist and Christian Perfection," is the fourth volume of extracts from the writings and sermons of the Venerable Pierre-Julien Eymard, which the Fathers of the Blessed Sacrament, East 76th Street, New York, are publishing. This series consists of three retreats, which the saintly founder gave his own brethren or other religious. The lessons of lofty holiness to be learned from our Lord's abiding presence in the Divine Eucharist are naturally those Father Eymard brings home to his hearers, and his discourses are moving and practical. "The King's friends" will be helped by the book. Would the author have said: "That's all right," as his translator does?

On January 1, 1913, Catholic Priests must be reading their Office according to the prescriptions of the Bull "Divino afflatu," issued by the Holy Father last November. A rearrangement of the Psalter is enjoined and new rubrics will be in force regarding the recitation of the Breviary. So Dr. Andrew B. Meehan, of St. Bernard's Seminary, Rochester, N. Y., has written for priest and levite "A Practical Guide to the Divine Office," which gives a clear explanation of the changes, and tells, moreover, all about the Breviary and how to read it. Dr. Meehan's book might well accompany all sets of the new Office. The price is sixty cents.

To the attractive "Angelus Series" of little devotional works, R. and T. Washbourne have added two more numbers, "Jesus and the Soul, Colloquies for Those Who Wish to Love and Serve Him More Fervently," by Minnie Mortimer, and "On Holy Communion," from the French of Mgr. De Ségur. The first book is made up of short dialogues between "The Soul" and our Divine Lord, the unchanging Friend and unwearied Lover of men. The work is well adapted for visits to the Blessed Sacrament or for use on Communion days. The other book is a translation of a portion of Mgr. de Ségur's "Nos Grandeurs en Jésus," and is new in English. The author was always a zealous promoter of frequent Communion. Indeed, though written in the last century, these chapters read as if they were composed after the appearance of our reigning Pontiff's "Sacra Tridentina Synodus," so similar are the arguments used. The Washbournes are also sending out a complete edition of words for the new "Westminster Hymnal," and a "one penny" office in Latin and English of the Immaculate Conception.

A German edition of Father Walter Dwight's popular book on frequent Communion, "Our Daily Bread," has been issued

by Herder, under the new title, "Das Himmelsbrot." The translator, who has entered with heartiest sympathy upon his task, is P. Bernhard, of the Blessed Sacrament, a Discalceated Carmelite of Holy Hill, Wis. The sphere of influence which the little volume has exercised will thus, we hope, be considerably widened and its apostolate of frequent and daily Communion extended to other lands. The decrees of the Holy Father upon daily Communion and children's Communions have likewise been added.

The profusely illustrated *Einsiedler Kalender* and *Marien-Kalender*, published by Benziger Bros., have again made their appearance. The first, filled with instructive items of general interest, is entering upon its seventy-third year. It sells for 15 cents. The second is larger in form, more rich in fiction contributions, and is priced at 20 cents.

"Fulfilled" is the title of a book of verses which Henry T. Wimbush has written. The author is apparently an imitator of Walt Whitman in a fondness for throwing prose into the form of poetry. Some of Mr. Wimbush's verses, however, are pious and all of them are harmless. The book issues from The Knickerbocker Press, New York.

"Fifty Famous People," is a volume of short stories that Mr. James Baldwin has arranged for children of the third and fourth school years. Instead of being purely imaginative the incidents narrated are said to have really happened either to Alfred the Great, Dean Swift, St. Francis of Assisi, George Washington, Caedmon or to some two score other notables. The children will probably enjoy the stories and be helped by the little lessons they teach. The American Book Co. 35 cents.

From the house of Herder come two books in Spanish, one an ascetical work containing a half score essays on the "Seven Deadly Sins," by Don Antolin López Peláez, Bishop of Jaca, and the other "Llave del Griego," a Greek anthology with copious commentaries and grammatical notes added, which Fathers Hernandez and Ristrepo, of the Society of Jesus have arranged as a text book.

"An Encyclopedist of the Dark Ages, Isidore of Seville," one of Columbia University's "Studies in History, Economics and Public Law," which Longmans publish, seems to be the work that the author, Ernest Brehaut, Ph.D., offered for his degree. He examines and annotates the Spanish Doctor's "Etymologies" and writes three chapters on "the life and writings," "the relation to previous culture," and "the general view of the universe" of St. Isidore. In the author's mind "superstition" is apparently identified with Christianity. Were there not other causes for the decline of "science"—in the seventh century? Where would modern learning be, if Catholics had not preserved the foundations on which it is built? Dr. Brehaut omits the title "St." when naming the Bishop of Seville. The term, however, is not only religious but historic, saintship is just as much of a fact as kingship or authorship even, and "St." is as real a title as "Sir."

Lovers of Newman who like to use in their orisons the gifted convert's words, and those who cannot pray to their own satisfaction save in "Oxford English" will welcome the three neat volumes, bound in limp leather, into which Longmans, Green & Co. have divided the Cardinal's "Meditations and Devotions." The parts are entitled, "The Stations of the Cross," "The Month of May" and "Meditations on Christian Doctrine." The beautiful and self-revealing reflections in the third volume make it a particularly attractive prayer book. The price, in this country, seems to be 75 cents a part. Opposite the title page, however,

we read "one shilling net," and on a paper cover "two shillings net." Is it our iniquitous tariff?

BOOKS RECEIVED

The Life of William Morris. (2 Vols.) By J. W. Mackail. New York: Longmans, Green & Co. \$1.50.
History of English Literature from "Beowulf" to Swinburne. By Andrew Lang, M.A. New York: Longmans, Green & Co. \$1.25.
Smith's Pupil's Notebook and Study Outline in English History. By Francis A. Smith, A.B. New York: American Book Co. 25 cents.
Kimball's English Grammar. By Lillian G. Kimball. New York: American Book Co. 60 cents.
Homiletic and Catechetical Studies. By A. Meyenberg. Translation by Very Rev. Ferdinand Brossart. New York: Frederick Pustet & Co. \$3.50.
Ketteler's Christian Social Reform. By George Metlake. Philadelphia: The Dolphin Press. \$1.50.
The Children's Charter. By Mother Mary Loyola. New York: Benziger Bros.
The Holy Communion. By Rev. John B. Dalgairns, (2 Vols.) London: Burns & Oates.
The Public Orations of Demosthenes. (2 Vols.) Translated by Arthur Pickard-Cambridge, M.A. New York: Oxford University Press.
Between Two Thieves. By Richard Dehan. New York: Frederick A. Stokes Co. \$1.40.
The Sanctuary. By Maud Howard Peterson. Boston: Lothrop, Lee & Shepard Co. \$1.25.
Elements of Logic. By His Eminence Cardinal Mercier. The third edition, translated by Ewan Macpherson. New York: The Manhattanville Press. 60 cents.
Dogmatic Canons and Decrees. Authorized Translations of the Dogmatic Decrees of the Council of Trent, The Decree on the Immaculate Conception, The Syllabus of Pope Pius IX, and the Decrees of the Vatican Council. New York: The Devin-Adair Company.

German Publications:

Das Himmelsbrot. Von Walter Dwight, S.J. St. Louis: B. Herder.
Apologetische Vorträge, Dritter Band. Von Dr. Franz Meffert. Volksvereins-Verlag GmbH: M.-Gladbach. M. 2.
Die Forderung einer Weiterbildung der Religion. Von Dr. Ludwig Baur. Volksvereins-Verlag GmbH: M.-Gladbach. M. 1.20.
Staats- und Gemeindeleben Die Jugend Vorträge für Jugendvereine 2. Von Dr. Clemens Wagener. Volksvereins-Verlag GmbH: M.-Gladbach. M. 1.20.

Latin Publication:

De Ecclesia Christi. (2 Vols.) Antonius Straub, S.J. Innsbruck: L. Pustet. \$8.50.

Spanish Publication:

Los Siete Pecados Capitales. By Antolin López Peláez. St. Louis: B. Herder. 70 cents.

EDUCATION

Governor Marshall on Religious Schools.—Notes

A resolution passed in one of the sessions of the second World's Christian Conference, held early this month in Portland, Maine, embodied a request that will cause widespread comment. Every Protestant Church in the United States was requested to pray for the public schools of the country, and it was added that "a universal prayer for the 17,000,000 children of the American public school system will be offered from 2,500 pupils on Sunday, September 12." The promoters of the Conference affirmed, too, their purpose to make the event an annual custom. There is reason in the announcement for the contention advanced by the *Church Progress* of St. Louis. "A universal prayer," it says editorially, "is an accepted and an unfailing sign of danger. The call for it in the present instance may be accurately interpreted as reflecting the changed opinion that is spreading rapidly among the American people regarding the character of their public system of education." There was a day when such a request would be met with the prompt response that our public school system was in no danger of failure, and that there existed in consequence no necessity for such prayer as the resolution requests. Circumstances, however, have brought about a surprising change in recent years, and it is no longer Catholics alone who deplore the lack of the "one great essential" in the system.

The evil effects of the absence of religious and moral training in the public schools have become too apparent in our social system here and abroad to be longer overlooked by men who used to voice the conviction that the State, since it

has no religion, should teach none. Probably, because they have succeeded in establishing their own fine system and safeguarding the essential element in the training of their own children, Catholics to-day, recognize the fact that insistent and contentious criticism of the fatally defective system they refuse to accept is no longer required of them. Their position in the matter cannot be misunderstood and they leave the discussion of the failure of non-religious training in schools largely to those directly interested.

Their attitude, however, has not led to any abandonment of the demand for a change in the school system of the country. There is simply a change in the proponents of that demand. The severest critics of the public schools' non-religious teaching at present are non-Catholics, eminent educators and men prominent in the professions and in every walk of life. They are being heard on public platforms and in public prints, and their complaints are strong, sweeping and condemnatory. One wonders how many of these critics will recognize the point made by the *Church Progress* in its reference to the World's Christian Conference's request for a "universal prayer." "As things stand," it very truly affirms, "it is like mocking God to ask prayers for the 17,000,000 children in the public schools, while tutoring them in schools from which He is absolutely excluded."

Only the other day Hon. Thomas Riley Marshall, Governor of Indiana, and the candidate of his party for the vice-presidency of the United States, gave excellent evidence of the new spirit that is taking possession of non-Catholics in regard to religious training in schools. Speaking before the immense crowd gathered to assist at the laying of the cornerstone of the new school of St. Mary's parish, in Indianapolis, Governor Marshall declared:

"I stand here to-day believing that religious training is absolutely necessary to rear boys and girls to be good citizens and useful members of the community. Good citizenship does not depend entirely on legislative action, nor on court decisions, which may or may not make things right, but good citizenship depends on the training of the individual. It is necessary to have the statutes and the laws, of course, but the most important thing for the welfare of this commonwealth of Indiana is the respectful and loyal obedience of her citizenship, by that, I mean, the reverence that is due to the decrees and orders of the Almighty God.

"I congratulate this church or any other on erecting such an institution as this to engender this loyalty in the citizenship of which I speak. I want to congratulate this church on its effort to start its children in the right path, and train them toward loyalty to God, loyalty to the State and loyalty to the family, for I am more and more impressed with the necessity of beginning the training of man when he is a boy. I feel that this school will prove a blessing to the community. When it begins to dawn on a child that here's a great world and—as I believe—a great hereafter, then is his liberal education beginning."

There is unfortunately, little consideration of the "great hereafter" in the training given to the millions who gather into our non-religious schools. No wonder the *New York Evening Sun* speaks of the "sheer, stark savagery in the talk and demeanor of the young wives" of the gangsters recently locked up with the rest of the amazing group of men, under indictment for the murder of the gambler Rosenthal.

"They show," it says, "no faintest conception of the atrocious nature of the crime of which 'the boys,' their husbands, were accused, no instinctive suggestion of any duty owed to the community by all decent persons in a time of criminal

outbreak, no rudimentary sense of decency to lead them to shrink from association with men whose daily life was that of outlaws and outcasts. In point of fact, these young men and their womankind of equal years seem to be of a new species begotten of crime and ignorance upon public indifference. The present manifestation is a distinctly shocking incident of life in this new century of 'progress' and 'civilization.'"

That these young women should have come to an age of relative maturity in civilized surroundings and yet possess minds so blank of what we are apt to consider merely an endowment of natural decency is certainly, remarks the *Sun*, very suggestive of the large criminal and semi-criminal population resident in this great community. It is suggestive, too, one might add, of the inevitable results of a school training that gives no compelling thought to God, or law, or to the necessary submission of the creature to the Creator's will.

M. J. O'C.

ECONOMICS

Land Banks

The object of a land bank is to lend money to small landholders, to enable them to make permanent improvements. The repayment is spread over a term of years, during which a fixed sum is paid for interest and reduction of principal. As time passes the proportion paid for interest decreases, and that paid for reduction of principal increases. Thus should one borrow \$5,000 at 5 per cent. and undertake to pay \$350 a year, \$250 goes for interest at the end of the first year, and \$100 to the reduction of principal. When this has become \$4,000, the proportions are \$200 and \$150 respectively; when it has become \$2,000, they are \$100 and \$250. It is clear that such banks if managed properly, must be, not only advantageous to the landowner, but also profitable to the investor, giving him at the same time a perfect security. The rules that should govern a proper management are simple and clear.

1. As the purpose of a land bank is to promote cultivation, not speculation or the mere acquisition of landed property, advances should be made to bonafide cultivators only.

2. These should be, as far as possible, permanent holders of the land. Although the debt is a charge on the land and passes to the new owner in case of transfer, yet experience teaches that the multiplication of transfers increases the danger of default and, consequently, the necessity of foreclosure. This would injure the land bank in more ways than one. It would expose it to loss of capital arising from forced sales; or, by burdening it with land, lock up its capital and diminish its usefulness to the cultivator and its profitableness to the investor. It would also give it a bad name with the best class of cultivators, who would be disinclined to have recourse to an institution that was selling up their neighbors.

3. Though the loans are a charge upon the land, their object is its improvement. Hence the period of an advance must be determined by the duration of the improvement. A loan for the clearing of new land, or for bringing in irrigation, can be spread over a much longer time than one for the purchase of implements. One for the building of brick, or stone barns, etc., can run for a longer term than one for building them in wood. A loan for buying cattle would be a doubtful one; still more doubtful, one for buying seed or hiring ploughmen or getting fertilizers. The rule must be that the loan must be repaid before the value of the improvement is notably diminished. This rule is so important that the neglect of it would lead inevitably to the failure of the bank.

Hence it follows that the management of such an institution calls rather for experience in local agriculture than in general finance; and so where such banks are most successful, they originate, often by way of cooperation, in the districts to which their operations are confined. So it is with the village land banks in India, with the cantonal land banks of Switzerland, and with the cooperative societies of German farmers. The inducements leading to a cooperative system are obvious. The general prosperity of the community increases the prosperity of each individual. A man may be doing fairly well on his land, but if half a dozen neighbors begin to do well also, he will be better off. As the community grows larger and richer communications are improved and markets become more available. On the other hand, there is little danger to be feared from competition. The cultivators are producing food for the nation; and as things are now the prospect of over-production is very remote indeed.

It may be, however, that the government may find it necessary in the beginning to advance money for the establishment of the bank. This does not mean that an official of, say, the Department of Agriculture, should be appointed with a good salary to manage it. The management must be in the hands of experienced local authority: the advance should be made to the township or the county with the usual provisions for repayment, or, still better as in Germany, to the cooperative society, of which the members pledge their holdings as security.

Such land banks might be introduced very profitably into this country, not only for the development of the West, but also for the bringing back into cultivation of much land in the Eastern States. The difficulty in the way lies chiefly in our not appreciating fully the necessary connection between them and the communities they serve, and in the danger of making them opportunities of temporary office holders and for the extension of graft. H. W.

PULPIT, PRESS AND PLATFORM

"Classifying" American Colleges

By the preparation of a "semi-confidential" circular attempting to classify American colleges on a basis of relative merit, the Bureau of Education has most unfortunately wronged seven-eighths of the higher institutions that it ought to be helping, says the *Boston Herald*.

In an evil hour not quite two years ago, the Bureau, then headed by Elmer Ellsworth Brown, yielded to an ill-advised request from the deans of certain graduate schools and undertook to sort out the colleges with reference to their preparation of students for the bachelors' degrees. Most men would think such an enterprise the last a prudent office could be compelled to undertake. Most men know how the public prefers to appraise its own institutions. But the Bureau had courage. It called to its aid Kendrick Charles Babcock, then president of the University of Arizona. Some months ago the resulting classification was issued in the "semi-confidential" circular. Of course, a semi-confidential public document is a figment of an amateur's fancy. The Bureau understands that now.

To separate as first class, second class, third and fourth class, institutions of any kind is rather a delicate task. But thus to bring to judgment institutions as complex and changing as American colleges would require extraordinary wisdom and skill. The Bureau's investigation showed neither.

What distinctive marks of merit did the Bureau choose as means of sorting? Not size, nor location, nor purpose, nor endowment, nor teaching, nor standards of admission, nor requirements for degrees. It put one college in the first class, another

in the second, another in the third, another in the fourth, solely on this basis: The treatment that their respective alumni probably might get in a strong graduate school. The Bureau might as well have classified school buildings as of first class or second, according as they seemed to show cupolas or flat roofs when viewed through telescopes.

But worse than the means of sorting was the Bureau's method of investigating. It went about the work secretly. It let but a few chosen colleges know that their merit was in question. It gathered impressions, "opinions from widely different sources," ratings by a few graduate schools: it conferred with the first assistant commissioner of New York State, and with similar officers in Illinois, Virginia, North Carolina and South Carolina; it even consulted, according to its own confession, "with several agencies for teachers." It did not inspect or question the colleges themselves. One of the first institutions to protest the injustice of this extraordinary method was the Case School of Applied Science. It demanded inspection. When the harm was already done, the inspector came; he looked about; he returned to his office; and he changed the rating.

As the colleges were kept in ignorance of the investigation, so they were kept in ignorance of the findings. The New England colleges, for instance, rated as first class, second class and so on, were rated thus, not for their own good, but for others' private convenience. And so they learned their ratings only when the semi-confidential circular, creeping hither and thither among friends, finally came into less cautious hands.

Then the storm broke. And the Bureau cringed: it would not stand by its work. To the *Herald*, by its own request, has come the correspondence between the Bureau and the president of one of the troubled colleges. The president's letters were earnest, but without heat or trace of resentment; they requested personal inspection, or if more convenient to the Bureau, a conference in Washington; they asked what the college might do to improve its grade. The Bureau's letters were noncommittal and evasive, an acknowledgment with unkept promise of attention; a statement that some one was in Europe. On the president's part, the correspondence showed eight months of persevering, courteous request; on the part of the Bureau, no word of apology, no suggestion of needed improvement. This president's treatment has been that of three other college presidents known to the *Herald*.

The Bureau, to save its good name and redeem its credit with men that put fact before opinion, should openly avow its blunder. It can make no redress, the injuries done are done. But it can at least acknowledge its mistake and publicly cancel its widely published circular. In this way only can it retain the colleges' respect, if not for its good judgment, at least for its fair play.

In an address he made to a large number of leading citizens at the City Club, St. Louis, Mo., on September 16, his Eminence Cardinal Gibbons made reference to an episode in his varied and distinguished career that is not very generally known. He spoke to the assemblage on "Civic Righteousness," and declared that if an historian ever wrote the "Decline and Fall of the American Republic," it would not be due to an invading army, but to the criminal sloth and negligence, and to the political apostasy of our own citizens.

Thanking his hosts for their hospitable reception, and assuring them of the great pleasure he always felt in visiting St. Louis, he added:

"And speaking of St. Louis, I want to tell you of something that occurred when most of you were in your teens, if born at all. I refer to the opening of the Civil War, throughout which, from 1861 to 1865, I served as a chaplain at Fort Marshall. St. Louis, like Baltimore, ostensibly and in fact, was within the Union lines, but there were quite a number of radical rebels

in the two cities. To-day the various elements composing our country are now happily welded together more strongly than before. The great bone of contention has been eliminated once and for all."

His Eminence, the Cardinal, as an army chaplain will be a new figure to many of his admirers. The records show that during the years he mentions in his St. Louis address, he was a young priest stationed in the Canton section of Baltimore as pastor of St. Bridget's Church, and acted as a volunteer chaplain for the Federal troops stationed at Fort Marshall and Fort McHenry, and also for the Confederate prisoners detained in the latter fortress.

ECCLESIASTICAL NEWS

The Right Rev. Charles Lavigne, S.J., Bishop of Trincomalee, has been raised to the dignity of "Assistant at the Pontifical Throne," in recognition of the completion of twenty-five years of episcopal work on the Malabar and in Ceylon. The celebration in the diocese of Trincomalee will be held on November 10.

Bishop Donnelly, auxiliary of Dublin, has, as President of the diocesan court, issued a notice calling for any writings of Mother Mary Aikenhead, foundress of the Irish Sisters of Charity, as a detail of the preparations for the introduction at Rome of the cause of her beatification.

The consecration of the Rt. Rev. Mgr. John J. McCort, D.D., V.G., of Philadelphia, as Titular Bishop of Azotus, and Auxiliary Bishop to the Most Rev. E. F. Prendergast, took place at the Cathedral, Philadelphia, Tuesday, September 17. Archbishop Prendergast was the consecrating prelate, assisted by Bishop Fitzmaurice of Erie, and Bishop Shanahan of Harrisburg. The sermon was preached by Rt. Rev. Mgr. McDevitt, superintendent of parish schools of Philadelphia.

Cardinal Gibbons, on September 19, officiated at the dedication of Bishop Hennessy's Cathedral, at Wichita, Kansas. Archbishop Glennon preached. On October 27 Cardinal Farley will be present at a similar ceremony at Denver, when the celebrant of the Mass will be Archbishop Pitaval and Archbishop Glennon will again preach. Bishop Matz of Denver has been in New York for some time, recovering from the effects of the injury to his foot received during a recent trans-Atlantic trip. The Cathedral celebration is incidental to the Silver Jubilee of his consecration. The rector of the Cathedral is the Rev. H. L. McMenamin.

New York's first school for Colored Catholics was opened, on September 16, in connection with St. Mark's Church, at No. 61 West 134th Street, by Mother Katherine Drexel and the Sisters of the Blessed Sacrament. This Sisterhood was founded by Mother Katherine to care specially for the Indian and Negro Missions. To its support she has devoted her private fortune, which is the income of her father's estate. This will cease at her death.

We quote the following from the Los Angeles Times of September 4, in connection with the fire at Ocean Park:

"At 6.20 o'clock last night, when the lash of the ocean wind was hurling sparks thousands of feet over Ocean Park, when the racing blaze was sweeping with irresistible might through the heart of the amusements endeared to thousands, and when there seemed to be no hope of saving the city, the bell of St. Clements began to toll, summoning the faithful to call on the Almighty in their extremity.

"While sparks fell like hail around the house of worship,

and the unearthly glare two blocks away lit the stained glass like an unholy sunlight, Father M. L. Hennessy stood before his flock and with uplifted hands led in simple prayer to Him whose might seemed alone adequate to deal with the element of destruction. With the red vision in their eyes of their own homes flame-swept and their loved ones lost, men and women fell sobbing to their knees and prayed as they had never prayed before.

"When at last they stumbled from the church to face anew the unequal fight, the wind had changed and Ocean Park was saved."

PERSONAL

Mr. William Redmond, M.P., Ireland's delegate to the Philadelphia Convention, has given over thirty of his fifty-one years to the active service of his country. Born in 1861, he joined his brother in the Land League movement after leaving Clongowes, and in consequence spent his twenty-first birthday with Parnell and Davitt in Kilmainham Jail, and suffered two subsequent imprisonments. He traversed the United States with Michael Davitt in 1882, and Australia with his brother, the present Irish leader, in 1883, and he was sent to America several times later in the Irish cause. Elected in 1883 member for Wexford, which his father had represented, he has served in Parliament continuously twenty-nine years, thus holding the record among existing representatives for continuous service. His influence has been felt beyond the sphere of politics. It was he who led the movement against the obnoxious royal oath and Catholic disabilities, bringing in a Bill which finally resulted in the elimination of the former. He greatly assisted Irish industries in securing a considerable remission of taxation on Irish grown tobacco, and he is one of the leaders of the Temperance movement in Parliament. His position on Irish and Catholic questions has always been outspoken and never suggestive of compromise.

LETTERS TO THE EDITOR

Socialists Using "Labor" Press Against the Church

To the Editor of AMERICA:

In the issue of the *British Columbia Federationist*, of August 31, there appears the following bitter and malicious libel upon the Catholic Church and every one of its members:

"The Catholic Church is coming out to fight Socialism in the open. This organization has hundreds of fine orators and writers, and millions of dollars in cash—everything in fact to make it all conquering except truth and common sense.

"Hell and holy water avail much where intelligence has never been allowed to grow. But now the Church proposes to go forth where there are brains that reason. This will be its Waterloo. The Church must shackle reason or it must die."

This so-called Labor paper is jointly owned by the Vancouver Trades and Labor Council and The British Columbia Federation of Labor, with which are affiliated 16,000 organized wage workers (so its editorial column states). Several thousand at least are Catholic workingmen.

Now we wonder how long decent members of Labor organizations are going to stand for this, and how much longer Socialist editors are going to be allowed to insult a Church whose members constitute almost one-half of the organized workingmen. It is high time to stop the misuse of the labor press by those who at times (the Socialists), get control of certain official organs and use them to attack, not alone the Catholic Church, but trade unionism as well.

The Catholic Church and the trade unions are fortunate in

having Socialism and Socialists as their bitter enemies, and the men of Labor must take a positive attitude against those from within their own ranks who are bringing discredit upon Organized Labor. It would indeed be an unfortunate day for the Labor movement when the Socialists could make it an annex to the A. P. A.

PETER W. COLLINS.

New York, September 17.

Practical Opposition to Socialism

To the Editor of AMERICA:

I read with pleasure and interest, and, I hope, instruction, the articles that appear from time to time in AMERICA, relative to Socialism, and I have received a prospectus of a magazine, at the head of which I read, "Are you opposed to Socialism?" "Are you in favor of Social Reform?" My answer is, as ought to be that of every Catholic, "yes, I am opposed to Socialism, and in favor of Social Reform." The Socialists are saying to the wage workers, come to us and we will bring about such changes in the laws of the State, made in the interest of capital and against the interest of labor, as will bring about beneficial social reform. And the Socialists are working hard in this direction at every session of our Legislature. I fear that many of the gentlemen who are so earnestly opposing Socialism, are doing very little in a practical way to change our laws so as to bring about social reform.

Let me give an example: Every civilized nation of the world, except the United States, and particularly the State of New York, has a law providing for the payment of compulsory compensation for injuries suffered by workmen in the course of their employments. In this State a limited act of this nature was passed in 1910, and declared unconstitutional by our Court of Appeals, principally on the ground that it was compulsory on the part of the employer to make such compensation. Since then several states have passed acts, which provide for voluntary or optional compensation, and the highest courts of several of the states have decided that such acts are constitutional. Last year, at the request of the New York State Federation of Labor, I drafted an act of this nature, following in its general lines the laws of Switzerland, England and the State of Ohio. It was introduced in both houses of the Legislature, but was so objectionable to "the interests," and to insurance casualty companies, that it was killed, by the lobby, before it was two weeks old. I send you herewith a copy of this bill, which seems to me to aim at fair, just and Christian social reform. What I noticed particularly, during the session of the Legislature, was that not a single Catholic clergyman, nor any of the laymen conspicuously concerned with social reform, paid the slightest attention to this bill. When we consider that the official reports show that in the industries, conducted in this State, last year, there were one thousand employees killed, and sixty-seven thousand injured, many of them disabled for life, the conclusion is inevitable that something ought to be done, and done speedily, to make provision for the widows and orphans and others depending on these wage workers.

The State Federation of Labor is not disheartened, or discouraged, by its failure of last winter, but is getting ready for another fight for this social reform. The bill will be considered at the State Convention of this body, to be held in Poughkeepsie next week.

It seems to me that if the gentlemen, who desire social reform, would use their best efforts to have a bill of this nature passed by the New York Legislature they would prove to the working people of this State that they are capable of

rendering good deeds, as well as uttering good words.

I am moved to write this letter by the article in AMERICA, September 14th, entitled "Christian Syndicalism," and by the belief that if we had more Padre Gerards in this State we would have less Socialism and more Social Reform.

JOHN T. McDONOUGH.

Albany, September 14.

Laymen's Retreat Movement in Canada

To the Editor of AMERICA:

Those who have followed with interest the growth of the movement towards developing a practical Catholic lay-apostolate in this country, will be glad to read a summary of an article which appeared in the Montreal *Gazette* of August 30th. Following the example of the Laymen's League for Retreats and Social Studies of New York City, there was organized in Montreal some three years ago a Laymen's Retreat Committee for the purpose of giving week-end Retreats to laymen and, as in New York, in a short time the growth and popularity of the work made it imperative for the Committee to acquire a permanent House of Retreats. Hence, a few weeks ago twenty acres of splendid ground at Cartiersville, a suburb of Montreal, were purchased, and on part of this ground a well-appointed house, capable of accommodating fifty retreatants, is to be erected, and Retreats to laymen will be given there every week during the year. In addition, the progressive Canadians have, by reason of their live faith and practical appreciation of the Retreat work, set an example which should make Americans "sit up and take notice." It was not necessary to make any appeal for funds to cover the cost of the purchase. Instead, two gentlemen who had experienced the benefit of the Retreat came forward and provided the \$40,000 necessary, and the announcement in the *Gazette* reads that "small donations have been promised by other retreatants for the building fund."

This news is something which our well-to-do Catholic people—particularly those near the New York City House of Retreats, would do well to think over. So much has already been published regarding the purposes and aims of the Retreat work that repetition seems superfluous. The Retreat house stands as a mighty dynamo of spiritual energy; a vitalizing, energizing force to rouse the Catholic man to a realization of his duty as a Catholic apostle in home-parish, and community. Taking nothing from any local church activity, but adding to all by supplying them with "live" workers, it is worthy of the hearty support, moral and financial, of clergy and laity. Yet in New York the development of the work is retarded, and its field of activity circumscribed, through the failure of well-to-do Catholic men to come forward with donations sufficient to solidly establish a work which—and this should strike home—is proving year in and year out, that the only bulwark against the mendacious attacks of Socialism on the existing social order and the well-to-do, is the practical application of Catholic principles.

It is hoped that some of these men will interest themselves to the extent of finding out what the League is doing. Its House of Retreats is at Fort Wadsworth, Staten Island, and week-end retreats are announced to take place there October 4, 11, and 18. But while donations are solicited from those who should give them, the Retreat is for every man, and men from every walk of life have come, and are asked to come, and make a retreat. The offering for the Retreat itself is only nominal. And while the occupations of those who attend a particular Retreat are oftentimes as apart in degree as those of laborer and stock-broker, yet every retreatant is equal in his endorsement of the spiritual regeneration worked through the retreat. Literature and full information may be had on application to the League's spiritual director, Rev. T. J. Shealy, S.J., 140 Nassau Street, New York City.

W.